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NOVEMBER MEETING, 1879.

The stated monthly meeting was held at the Society's rooms in Boston, on Thursday, the 13th instant, at 3 o'clock P.M.; the President, Mr. WINTHROP, in the chair. There was a large attendance of members.

The Recording Secretary read the record of the previous meeting, and it was approved.

The Librarian presented the monthly list of accessions to the Library. Among these was an elaborately printed and bound volume, with many portraits, entitled "Biographical Encyclopædia of Massachusetts of the Nineteenth Century," the gift of our associate, Abbott Lawrence. He presented also, for the Rev. Mr. Foote, a copy of Wight's portrait of Humboldt, by Moses B. Russell, which had been purchased for the Cabinet by the contributions of several members of the Society.

The Corresponding Secretary read a letter from Mr. Charles Henry Hart, of Philadelphia, who sent to the Society a large number of newspaper cuttings of the last century, relating to New England.

The Cabinet-keeper announced gifts to the Cabinet from Messrs. E. Herbert Clapp, and A. A. Lawrence; and presented a copy of his newly published "Sumner Genealogy."

The President then said:—

We enter upon a new experiment to-day, Gentlemen. I can recall no afternoon meeting of this Society during the full forty years of my membership, — except at some private house in town or country, for social or commemorative purposes. Morning meetings, for a long period of years at twelve o'clock, and more recently at eleven, have certainly been the rule of the Society during its nearly ninety years of existence. They have never been largely attended. It has been a rare thing to find much more than one-third of our hundred in attendance, — since our number was increased from sixty to one hundred, — and we have sometimes found it difficult to secure even a quorum for elections.

Our work, as you know, is, and was intended to be, mainly one of publication, and the meetings in old times were very much matters of routine. The proceedings of our first forty-

three years, with all the notes and memoirs by which they have been so carefully illustrated, have already been comprised in a single volume of but little more than five hundred pages, — and the proceedings of the succeeding twenty years will find ample space in a second similar volume. But, for the last quarter of a century, the proceedings have been more substantial, and have already occupied fourteen volumes, since my succession to the Presidency in 1855.

We desire to give a still greater interest and variety to these meetings, and to secure a larger attendance at them from month to month. For this purpose an hour of meeting has been adopted which will interfere less with mercantile and professional engagements, while it will not have the disadvantage of an evening meeting for those residing at any considerable distance from the city. But, after all, Gentlemen, there must be the willing mind, the earnest purpose, — not without some sense of obligation, as for the discharge of a duty, — or no hour, new or old, will accomplish the object. Our Society has been divided, alphabetically, into three sections, and from the members of these sections in succession, — one of them being specially in order at each meeting, — communications are called for. Making allowance for our summer vacation, each section is in the way of being specially called on only three times in a year. The Monthly Notices state the particular sections which are in order from meeting to meeting, and if gentlemen would bear in mind when the turns of the section in which they are included come round, it might well happen that they would find it in their power to make some communication, formal or informal, of historical interest.

But, at all events, it is hoped that a larger attendance may result from this change of hour, and that we may occasionally welcome to our meetings some of those — if not all of those — who have heretofore been prevented from attending by their engagements in the earlier part of the day.

I have now the pleasure of presenting to the Library, in behalf of its author, Professor George W. Ranck, a copy of an Historical Address at the Centennial Celebration of the Settlement of Lexington, Kentucky, on the 2d of April last. Last evening there was a memorable meeting at our own Lexington, Massachusetts, when a portrait of Lord Percy, the commander of the British troops in the expedition which resulted in the shedding of the first blood of the American Revolution, was presented to the town by the Rev. E. G. Porter, in behalf of the present Duke of Northumberland,

together with copies of many letters from Lord Percy, illustrative of that period of our history. It is interesting to recall, in this connection, the fact mentioned by Professor Ranck at the beginning of his excellent account of the Lexington of Kentucky:—

“During one of those daring expeditions,” says he, “which the hunters of Kentucky loved so much to make, a party of them found this fertile region, and upon the evening of the 5th of June, 1775, they camped upon a spot which afterwards became the home of William McConnell. Delighted with the virgin charms surrounding them, they resolved to make the site of our city their place of settlement, and then and there named it Lexington, in honor of that glorious field where the ‘Rebels’ of Massachusetts had died but a few weeks before, resisting the encroachments of their King. Here, fellow-citizens, in the heart of a Virginia wilderness, and by Kentucky pioneers, was erected the first monument ever raised on this continent to the first dead of the American Revolution.”

Four years afterward, the first permanent settlement of this Western Lexington was made. In 1792 it became the first capital of the new State of Kentucky, and not many years afterward it became the home of Henry Clay, whose name is enough to give celebrity to that whole neighborhood.

I may add that, under the auspices of Professor Ranck, with the co-operation of the Governor and principal citizens of Kentucky, a new State Historical Society has been organized at Frankfort, the present capital of the State, which will soon be holding its second annual meeting, and I hope that our Librarian may be authorized and instructed to send as many of our volumes as can be spared to their infant library, as an earnest of our best wishes for that sister society of the West.

Let me turn for a moment, before inviting communications from others, from Kentucky to her old parent State, — Virginia. In a recent letter from our Corresponding Member, Mr. Grigsby, the President of the Virginia Historical Society, he says:—

“You may have seen in the papers that a Centennial Celebration of the Surrender at York in 1781 is in contemplation. If you will turn to the Journal of the old Congress, you will find that a Commemorative Monument was voted by that body to mark the spot of that conclusive victory. There is a plenty of time for the erection of the work before the 19th of October, 1881. Why may not Massachusetts, through her great Historic Institution, remind Congress of its pledged

faith, and ask for an appropriation to redeem it? Should success crown the effort, then might it be said that the time had arrived when Lexington and Eutaw would hail one another, and Bunker Hill and Yorktown embrace each other. It is by such offices that States, as well as individuals, are bound by the cords of friendship and affection."

This most welcome suggestion, however, had already been anticipated. The Mayor of our city (Hon. S. C. Cobb), four years ago, at the suggestion of the historian Bancroft, took the lead in getting up a petition of the City of Boston to Congress, to this effect, and more recently the subject has been urged in at least one of our Boston newspapers. The resolve of the old Congress, in 1781, was as follows:—

"*Resolved*, That the United States in Congress assembled will cause to be erected at York in Virginia, a marble column, adorned with emblems of the alliance between the United States and his most Christian Majesty; and inscribed with a succinct narrative of the surrender of Earl Cornwallis to his Excellency General Washington, Commander-in-Chief of the combined forces of America and France; to his Excellency the Count de Rochambeau, commanding the auxiliary troops of his most Christian Majesty in America, and his Excellency the Count de Grasse, commanding in chief the naval army of France in the Chesapeake."

We may well say, with Bancroft, that "a shadow will be thrown over the coming Centennial at Yorktown, if, when we meet on that spot, their word shall not yet have been honored,"—"if the public faith be not redeemed by fulfilling the promise of our fathers." If it be now too late to hope for the completion of a suitable monument at Yorktown, in season to be dedicated on the 19th of October, 1881,—it is not too late for Congress to make the appropriations, and appoint a Commission for procuring the design and making arrangements to lay the corner-stone on that anniversary. That corner-stone should be laid by representative men from all parts of the Union.

I venture to propose that the Council of this Society be instructed to prepare, sign, and transmit a Memorial to Congress, in aid of that monument.

It was voted to send to the Kentucky Historical Society such volumes of the Society's publications as could be spared.

It was voted also that the Council be authorized to prepare, sign, and send to Congress a Memorial in aid of the proposed monument at Yorktown, Virginia.

A volume of centennial celebrations of the State of New York was presented by an Honorary Member, Governor Horatio Seymour, through the Rev. Dr. Lothrop, for which the thanks of the Society were voted.

The Rev. Dr. ELLIS moved the following vote, which was adopted : —

Voted, That the President appoint (from members not serving already on publication committees) a committee of three who shall be charged with the duty of examining the first thirty volumes of the Society's Collections, to report how many volumes it will be necessary to reprint to contain all the articles of permanent value in these Collections.

Dr. S. A. GREEN read the following letter, which he had received some months ago from Miss E. S. Quincy : —

Dr. S. A. GREEN : —

QUINCY, Jan. 20, 1879.

DEAR SIR, — I enclose an account of Mr. William Clark, a prominent merchant in the early days of Boston. It was sent to me by the heirs of the late Peter Wainwright, Esq., to send to Mr. A. T. Perkins, who had inquired concerning the portraits formerly in Mr. Wainwright's possession, which were unhappily burned in 1872, — not in the great fire, but in one which occurred the night afterward. All these portraits, Smibert's, Copley's, and one by Emmons, were under the care of an artist in Washington Street, who had varnished and put them in order, and who had earnestly requested Mr. Wainwright to send for them and relieve him of the responsibility. But this was not done, and the fire came and destroyed them. Mr. Wainwright was in great distress at their loss, and I believe never recovered from the grief his neglect of the request of the artist gave him. His children had taken so little interest in these pictures that they could not give Mr. Perkins or myself a list of the persons represented in eight or nine portraits. But they sent me this account of Mr. Clark, whose portrait by Emmons hung in the entry of their house. It was painted on a very large canvas, with a ship in the distance seen through a window. It was a great curiosity, and I recollect it perfectly.

I do not know what relation Mr. Clark bore to the Wainwrights, or how they came to have his portrait. But I was told that he was not of the same Clark family to which Mrs. Copley, the wife of the painter, belonged.

One of the portraits burned was that of Mrs. Mayhew, the wife of Dr. Mayhew and mother of Mr. Wainwright, by Copley. It was a beautiful picture; the lady had a basket of roses, from which she had selected one to offer apparently to the spectator.

I thought this account of Mr. Clark curious, from his historic mansion next to Hutchinson's, and after Mr. Perkins had returned it, I retained it to send to you for the collections of your Society.

Yours sincerely,

E. S. QUINCY.

The account of William Clark, referred to in Miss Quincy's letter, follows here : —

The Hon. William Clark was brother of the Hon. John Clark, of Boston, for many years speaker of the House of Representatives, and grandson of Dr. John Clark, an eminent physician, whose portrait is in the gallery of the Massachusetts Historical Society. Dr. Clark married Martha, sister of Sir Richard Saltonstall, one of the Massachusetts Bay Company.

William Clark was a member of the House, and of the Provincial Council. He was a merchant, and had a large estate. He died July 24, 1742, leaving a widow, Sarah, two sons, and two married daughters.

"Last Saturday died here the Hon. William Clarke, Esq., who has been one of the most considerable merchants in this town, and has formerly served as a representative for the town in the General Court, and was for some years one of the members of his Majesty's Council, and was decently interred last night."*

The Hon. William Clark lived in the largest, most elaborately finished and furnished house in Boston. It was a brick structure, standing on Clark's Square, so called, next to the mansion house afterward occupied by Governor Hutchinson, at the North End. It was subsequently owned and occupied by Sir Henry Frankland, and is celebrated in one of Cooper's novels. Mr. Rowland Ellis, of Boston, who lived in it many years, has a fine exterior view of this famous house, and also several elaborate paintings taken from its walls. He has also the centre part of a wooden mosaic floor of the house, having the arms of Clark wrought therein. Mr. Peter Wainwright of this city has among his collection of family portraits, one of Mr. William Clark, full size, painted in 1732 by Emmons.†

William Clark was born July, 1670, and died in July, 1742, leaving a widow, Sarah, whose maiden name is unknown. Their children were : Sarah, Robert, Benjamin, Rebecca, and Martha.

Mr. Clark is buried in Copp's Hill Burying Ground, where his tomb is one of the finest.‡

The Rev. Dr. L. R. PAIGE presented, as a gift to the Society from Edward Burnham, Esq., of Cambridgeport, the regimental orderly book of Colonel Israel Hutchinson,§ from Aug. 16, 1775, to Nov. 16, 1776. In addition to the orders issued by the colonel to his regiment, the volume contains the names and rank of officers in the regiment, a roster of thirty-eight colonels, forty lieut.-colonels, and thirty-seven majors in the army around Boston, and the names of many who were taken prisoners, and of more who deserted, while this regiment was stationed at Fort Washington, near New York.

* Boston Weekly News Letter, No. 2001, July 22-29, 1742. — Eds.

† Unfortunately burned in 1872. — *Miss Quincy's note.*

‡ See Bridgman's Copp's Hill Epitaphs, p. 102. — Eds.

§ See Proceedings, Oct. 1878, pp. 335, 336. — Eds.

Many of the orders relate to the summoning of courts-martial for the trial of petty offenders, and to the sentences pronounced by the courts and directed to be carried into effect by the commanding officer. Others contain warnings against neglect of duty in various forms, injunctions as to personal cleanliness, keeping the camp and barracks in a neat and healthful condition ; and other matters, which it has not been thought desirable to print at length. A few extracts, however, may be given here : —

Camp on Winter Hill, 26th Nov., 1775.

REGIMENTAL ORDERS. — Notwithstanding all means and methods heretofore taken to prevent the waste of powder by the frequent discharge of small arms, splitting of logs, &c., have proved entirely ineffectual, after repeated cautions and admonitions, certification is hereby given, that the soldiery may in future depend, that the closest watch will be kept in order to detect such persons as have, and yet persist in the pernicious practice of wasting that article, so necessary for the preservation of America and its inhabitants ; and if further persisted in they may depend on being punished to the full, as far as any martial law extends. Furthermore, the colonel having been repeatedly informed that the detestable and horrid practice of gaming at cards is become (within the compass of this regiment) in a very considerable manner general, he hereby makes open proclamation, absolutely prohibiting in time to come any use of cards or any other unlawful diversions of what kind soever ; as they would avoid his displeasure and escape that punishment which justly awaits every transgressor. And in order to prevent and break up all and every evil custom and habit as above-mentioned, each and every sergeant of the quarter guard for time to come is hereby directed and empowered both by day and night to inspect the several barracks to detect such offenders, that so they may be brought to condign punishment.

Camp on Winter Hill, 25th Dec., 1775.

REGIMENTAL ORDERS. — Frequent complaints having been made to the colonel that the sergeants in this regiment have taken off a private in each company as a waiter to them, which is contrary to the regulation of the army, if that is the case, it is desired a stop may be put to such practices in future. And further that some of the soldiers make a constant practice to cut their wood in the barracks, whereby the floor is already greatly damaged, it is therefore ordered, that a final stop be put to that practice immediately, and should any persist in so doing, they may depend on being severely punished ; and the officer of the quarter guard is hereby ordered to inspect the several barracks, both by night and by day, and should any be found transgressing the above order, to confine them in the quarter guard-house for trial. The officer of the quarter guard is directed not to be unmindful of a late order relating to the pernicious practice of gaming,

and should he find any at that business, he is ordered to give immediate notice thereof to the colonel. The colonel has been lately informed that several of his men on the picket guard at Ploughed Hill have left their posts and come home after provisions. It is now positively ordered that the messmates of those who are upon guard at Ploughed Hill take due care to have their dinners and suppers dressed and sent to them in due season. Any who refuse or neglect doing this duty shall be severely punished.

Cambridge, 2d Feb., 1776.

REGIMENTAL ORDERS. — One sergeant, one corporal, and three men out of each company to be turned out this morning at nine o'clock to cleanse the yards around the barracks, under the direction of the quartermaster. The captains of each company in the regiment to see that their barracks be kept clean; to sweep every day between the hours of nine and ten in the morning, and two and three in the afternoon; and no water, dirt, or any filth whatever to be thrown out of any window on any account whatever, and when carried out of doors not to be left within any part of the yard, or where the fence formerly stood; but to be carried to the exterior end or side of the barracks, at least forty feet distance. A commission officer of each company to inspect their own barracks daily, and to see the above orders strictly complied with, and that the Camp cullimen [*sic*] sweep all the entryways and stairs, and make them clean every day between the hours of two and four o'clock, afternoon, and to carry the filth as above-mentioned. The captains to make a return immediately of all the men in their respective companies that want straw for their sacks, that the quartermaster may give each man his proportion. The captains, I trust, will be very careful to call over their list twice a day, and to exercise their men agreeable to general orders some time ago. The regiment to turn out at the beat of the drum every morning, and take their alarm-posts (one man only excepted to each barrack), and it is expected the officers will always be careful, that not only themselves but their men strictly attend. The captains to make return of the state of their companies to-morrow morning at ten o'clock, if any are missing where they are, and to call in all those that were on command at Winter Hill, except those that Captain Francis has an order for. The soldiers are once more strictly ordered not to make any noise or tumult when paraded, or when discharged on the parade; such conduct renders soldiers very unbecoming their profession. The officers are earnestly desired to see that this order be strictly complied with. The soldiers (except the officers' waiters who lodge there) are strictly forbidden to go up the stairs that lead into the garrets of the barracks, as by that indulgence sundry things are stolen or lost. Any one that attempts to break this order to be confined for the breach thereof. The soldiers are likewise ordered not to make any more noise or disturbance than can possibly be helped in passing up and down the stairs to their barracks, in the evening more especially.

Cambridge, 29th Feb., 1776.

REGIMENTAL ORDERS.—Notwithstanding the particular orders given out when we first came to Cambridge respecting the keeping the barracks clean and wholesome, the colonel finds there is great neglect. He therefore orders that one subaltern officer for the future be appointed by the adjutant every day in their turn to see the orders of the second of this instant strictly complied with, and to keep good order and regulation in the barracks and elsewhere. The soldiers are not to appear on the parade with dirty hands and faces, and their hair not combed, and with[*out*] a hat if they have any. The names of those that have no hats are desired to be given in to the colonel by each captain, that they may be provided immediately. Each company to turn out twice a day to exercise. The captains are desired to see this order strictly complied with. As there seems to be some mistake in dealing out the shot-pouches, each captain is desired to take the particular account of all in their respective companies, and make return of the same this day at eleven o'clock. It is expected that all the officers turn out every morning with their men and go to the alarm-posts, agreeable to general orders.

Camp Dorchester, 29th June, 1776.

REGIMENTAL ORDERS.—That the court-martial, whereof Captain Brown is president, sit this day at nine o'clock, for the trial of all such offenders as may be brought before said court. All evidences and parties concerned are to be notified to attend. And whereas, it has been of late represented to me that a number of disorderly women have taken up their residence at Dorchester barracks, by which means numbers of the soldiers belonging to my regiment (I have reason to conclude) have been led astray, and tarried from barracks very unseasonably in consequence thereof. In order therefore to prevent and suppress such pernicious practices, the president of the court aforesaid, together with the members thereof, are required this day to inspect the tenants of said barracks beyond the causeway, and make return of the number, name, and character of every female there residing (if possible), that so the wheat may be selected from the tares (if any to be found), and every officer appertaining to my regiment is hereby strictly ordered and directed to exert themselves to the utmost, to put a stop to such evils, by taking up, confining, and bringing to punishment every soldier who may be found strolling that way after sunset.*

* A "Report of the families that are in the barracks over the Causeway," signed by N. Brown, President, follows immediately this order. From this it appears that married soldiers were quartered there with their wives, and that there were three or four families of women with children who had permission from superior officers to live there. There is nothing to imply that the women were not reputable. Captain Brown adds to the report, "N. B. The above persons were all cautioned against suffering any soldiers coming to their barracks at an unseasonable time of night."—Eds.

Dorchester, 5th July, 1776.

REGIMENTAL ORDERS. — That each captain in my regiment make a return of their companies to-morrow morning at eight o'clock, of the number of men, time of enlistment, of what county, of what town, and of their age, in order to pass muster agreeable to the general orders. A copy of a roll for that purpose may be had at my barrack. It is expected that the regiment will appear clean and as neatly dressed as possible. As the small-pox is so rife in Boston, and as it is the express order from the General that no soldier shall go from this regiment to that town, except those who have had that distemper, and they not without a pass from one of the field-officers, or their captains, any that may presume to break this order may depend on being severely punished. The captains are desired to give in the names of the men in their respective companies that have had the small-pox, that we may know who to send to Boston on any occasion.

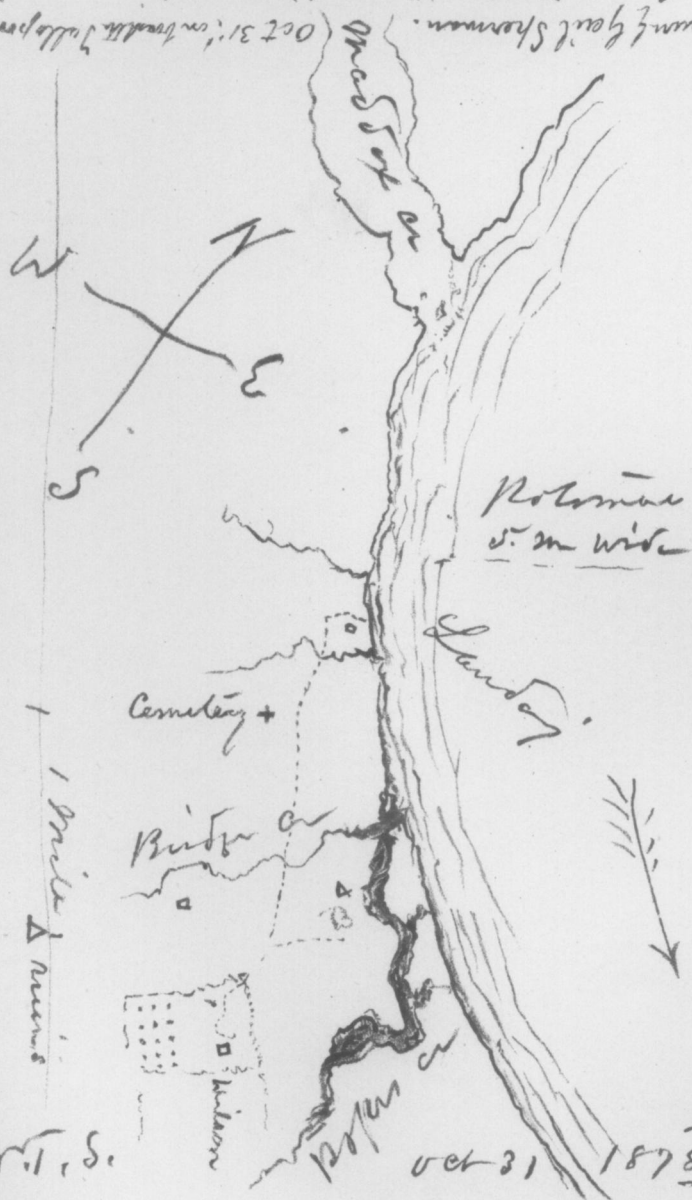
Camp Dorchester, 14th July, 1776.

REGIMENTAL ORDERS. — As it is reported that a number of the regiment are suspicious they have taken the small-pox, and as it is of the greatest importance that this place be kept clear of that distemper, as well as the safety of the regiment, the colonel now orders every officer and soldier that has reason to think they have taken that distemper, and have not given in their names, to do it immediately, that they may be sent to the hospital. The officers of all the guards are to take great care that no boat go from any part of the Neck without a pass from the commanding officer present (except the guard-boat), which is to go to Boston every day at high water, to bring Dr. Welsh over. All the boats are to be brought to the landing, near my barrack, except two, which are to be kept at the Point, under the care of the sentry there. The officer of the Neck guard is directed not to let any officer or soldier that belongs to my regiment pass the guards to Dorchester, Roxbury, or Boston, either by land or water, without a written pass from the commanding officer of the regiment. Any that refuse to comply with these orders are to be taken up and confined in the guard-house for trial. You are likewise to examine and stop any person that comes immediately from Boston, who, you have reason to think, may be in danger of spreading the small-pox. Those men that were not present to pass muster are to give in their names as soon as they come to camp, in order to pass muster as soon as possible. The captains or commanding officers of each company are reminded to give in the number of guns that is wanting, to complete each company immediately.

Medway, 19th July, 1776.

REGIMENTAL AND MARCHING ORDERS. — The regiment is to march in a body with an advance guard of six sergeants. The officers to take their particular stations with their companies, and see that

Brown & Gail Sherman.
 Map of old Washington, the old Potomac, Westmoreland Va.
 Oct 31, in the old Valley.



W.T.S.

Oct 31 1878

there is good order and regulation on their marching. The men to march six feet distance, and not to give any ill language to any person whatever; they are not to pillage or take any thing whatever that is not their own. When the regiment stops for refreshment, the adjutant is to take a guard and set sentries at the doors so that the landlord may not be interrupted in providing for the regiment. Every man to pay for what he receives. The quartermaster to deal out provisions once every day. The men to have three hours immediately after to cook and refresh themselves, and then to march on. The teams to march in the rear of the regiment. An officer with sixteen men to march in the rear of the teams, and to bring along every man that belongs to the regiment.

Mr. CHARLES C. PERKINS offered the following remarks on a visit he had lately made to the birthplace of Washington:—

On the 31st of October last, I had the honor of accompanying the Secretary of State, General Sherman, and a small company of ladies and gentlemen, to the birthplace of Washington. Early in the morning of that day we sailed from the Capital in the United States frigate Tallapoosa, and about two P.M. cast anchor off the Westmoreland shore. The objects of the expedition were to identify the site of the house in which Washington was born; to ascertain what part of it remained standing; and to decide upon some means of protecting the ruins from destruction, as Congress had made an appropriation of a small sum of money for this purpose, and had authorized the Secretary of State to determine how it should be expended. This demanded a visit to the spot, as Washington's biographers furnish but little definite information concerning it, and, with the exception of Irving and Lossing, enter into no particulars.

Washington Irving describes the house as one of the primitive farmhouses of Virginia, with a steep roof, sloping down into projecting eaves, with four rooms on the ground floor, and others in the attic, and an immense chimney at each end. He says not a vestige of it remains, but this, as we found, is not altogether correct. The place where the house stood is indeed completely bare, but just behind it are the remains of the great brick chimney of the kitchen, which, as in all the early houses of Virginia, was an out-building. A pencil sketch which I made on the spot shows its present condition, and a topographical map drawn by General Sherman, after our return to the ship, marks the relative position of the various points of interest, viz.: the chimney, the

two creeks (Bridge's Creek, and Pope's Creek), the cemetery of the Washington family, and the house on the Wakefield estate where Mrs. Washington (the grand-daughter of Augustine Washington, General Washington's half brother, the widow of her cousin Lawrence Washington) now resides, with her daughter, Mrs. Wilson, and her sons Robert and Lloyd Washington. Close by the ruined kitchen-chimney of the homestead, grow the fig-tree shoots, shrubs, and vines spoken of by Irving as "marking the place where a garden has been," but the stone set up by Mr. Custis upon the site of the house, to which the historian refers, has disappeared.

After paying our respects to Mrs. Washington, an old lady of eighty-four, whose resemblance to Mrs. Martha Washington is most striking, and not a little singular, considering that no relationship can be traced between them, we drove to the old burial-place of the Washington family, which is situated about half a mile to the north of the homestead on the opposite side of Bridge's Creek. No words can suffice to describe its degraded condition, which, considering the great power and wealth of the American Republic founded by the George Washington, whose ancestors lie buried here, would be disgraceful to the United States, were it not that the remoteness and inaccessibility of the spot have prevented the facts in the case from being generally known. Imagine an uninclosed space in the middle of a bare field, overshadowed by a few trees, under which lie several gravestones; one entire, another broken in pieces, and a third partially buried under the ground. Near by is a vault, whose fallen roof is choked with weeds and brambles. Mr. Keim, the correspondent of the New York "World," who was of our party, in describing the cemetery, mentions two tombstones, bearing the names of Mildred Washington, who died in 1696, and of Jane Washington, first wife of General Washington's father, who died in 1729. Being certain that I had read the name of John Washington on one of the gravestones, and supposing him to be the Colonel Washington who came to America in 1657, with his brother Andrew, and took up his residence in Westmoreland county, where, as Irving tells us, he "lies buried in a vault on Bridge's Creek, which, for generations, was the family place of sepulture," I wrote to Mr. Wilson, asking him to copy the inscription for me. His answer shows that I had read the name correctly, but was mistaken as to the person.



Oct 31st Washington, birth place of the del.

Here lyeth the body of
 JOHN WASHINGTON, Eldest
 son to Captain Lawrence
 Washington, who departe^d
 this life y^e 10th of January 169⁶
 Aged 10 years & 6 months.
 Also MILDRED WASHINGTON
 Eldest daughter to said
 Washington, who departed
 y^e 1st of August 1696
 Aged 5 months.

"This inscription," says Mr. Wilson, "is entirely in Roman capitals, except the numerals of the dates; and is distinctly legible with the exception of the figure at the end of the fifth line, and above it, which might be an 0 or a 6."

The second inscription sent by Mr. Wilson is from Jane Washington's gravestone:—

Here lyes y^e body of JANE
 wife of Augustine Washing^{ton}
 Born at Pope's Creek Virginia
 Westmoreland y^e 24th of X^{ber}
 1699 & died y^e 24th of 9^{ber} 1729
 Who left behind her two sons
 & one daughter.

Jane Butler and Augustine Washington, who were married in 1715, had four children; two of whom, not named, died in infancy, and two, Lawrence and Augustine, lived to grow up. The tombstone says that Jane died in 1729, a year later than the date given by Irving. A year after the death of his first wife, Augustine Washington married Mary Ball, by whom he had issue, six children; namely, George, Samuel, John Augustine, Charles, Elizabeth, and Mildred, who died at a very early age.

The eldest of these children, George, "Pater patriæ," was born at Bridge's Creek, in 1732, soon after which ever-memorable date, his father removed to an estate in Stafford county, opposite Fredericksburg. Although then his own personal connection with the Westmoreland homestead is comparatively slight, it is sufficient to make it incumbent upon the nation which owes him its independence and greatness, to protect its remains from plundering hands, and to save the burial-place of his family from further desecration. Were the country not very sparsely settled, and altogether unapproachable on account of the shallow water along the coast,

steps would be taken to secure these ends, but under the circumstances, it is doubtful what will be done. You can easily see how difficult it would be to convey suitable building materials to the spot, when I say that our vessel, which drew nine and a half feet of water, touched bottom at a distance of two miles from the land, and that the small boats in which we approached it could not get within sixty feet of the shore. We were conveyed to terra firma in carriages which were driven out to the boats, and the process of transferring ourselves from the one to the other was not a little difficult, owing to a high wind which kept the boats in perpetual agitation. At present there is no wharf within seven and a half miles of the Washington homestead, and it may be doubted whether the one at that distance extends into water deep enough to allow vessels laden with stone to approach it. If, then, it be decided to erect the memorial, it will be necessary to build a wharf, to dig out a channel, and to transport the material from a distance. A large quantity of cut stone has long lain unused at the Rip Raps, opposite Fortress Monroe, and if this could be obtained, and brought on flat boats to the coast, it might be taken to the place in ox-carts, which could be driven out to meet them.

As the Secretary of State is very desirous of carrying out the scheme, he will certainly do so if possible, though probably in a modified form. It is evident that the memorial must be of a protective character, and so constructed as to need no special care ; for it would be seldom visited, at least for many years to come, and could not be looked after excepting at long intervals. That all Historical Societies throughout the country will, like our own, take an interest in this matter, I do not doubt. It is to them, indeed, that the nation looks for sympathy in any effort to preserve these memorials of the past, which future generations will prize more and more as that past becomes more and more remote. I am sure, Mr. President, that in bringing this project to your notice, and that of the members of the Historical Society, I shall not be thought to have trespassed upon valuable time, or to have travelled out of the range of subjects properly discussed at our monthly meetings.

There was some conversation about the removal of an obelisk (Cleopatra's Needle) from Egypt to this country, in which Messrs. Haynes, C. C. Perkins, Everett, and others took part. There was a very general expression of regret that this removal had been undertaken, and a disposition to

protest against it as an act of vandalism, were it not already too late to prevent the removal.

Mr. DEANE stated that, in preparing the second volume of the Early Proceedings, now nearly ready to be issued, he had found a few documents, given to the Society some years ago, that appeared worthy of examination, and possibly of publication in whole or in part. They had, at the time they were communicated to the Society, been referred to the Publishing Committee of the volume of "Collections" then in hand, before the "Proceedings" were instituted, but appear not to have been included in it. As the Early Proceedings were likely to fill all the space at the disposal of his Committee, and these papers would overcrowd the volume, he moved that they be referred to the Committee on publishing the current Proceedings, where, if found important, they might be printed; and this motion was carried.

These documents are a journal kept by William Parkman; copies of letters from the Apostle Eliot to the officers of the London Society for propagating the gospel among the Indians; and the record book of an association of ministers.

The first of these manuscripts is a small book given by Mr. Lemuel Shattuck, in 1853. It contains the journal of William Parkman, when a youth of seventeen, and a soldier in the French war. The journal begins May 22, 1758, the day on which his company was mustered, and was continued after his return home until April 21, 1759. Most of the entries are of commonplace matters, and no new important facts are discovered in the diary. The young soldier records, at the close of the year 1758, this opinion of his commanding officer:—

"This year past that I have been in the service I have been under Major-General James Abercrombie, an aged gentleman, and infirm in body and mind."

Mr. Parkman, as appears from a memorandum in Mr. Shattuck's handwriting, prefixed to the book, settled in Concord, where he died Feb. 5, 1832, aged ninety-one. He was a deacon in the church for nearly half a century, and a man much respected by his towns'-people. Samuel Parkman, the well-known merchant of Boston, was his brother.

The Committee have selected from this diary the entries describing the battle near Ticonderoga, and the death of Lord Howe, on July 6, 1758; and the account of the capture of Putnam, August 8:—

July 5, 1758. This morning we went aboard the batteaux, and set sail for Ticonderoga, about five o'clock in the morning, all in high spirits. We sailed about twenty-five miles down the lake to a place called Sabbaday Point, and there we landed at night.

July 6. We arose at twelve o'clock and set sail, and we landed about ten o'clock, A.M. The landing we found with about a thousand French at it, who fled when we came in sight, and left considerable plunder behind them, which our people took. About one o'clock Lord Howe marched with several regiments for the fort, but, meeting a party of the enemy they had a fight in which Lord Howe was killed, and some few others. Our people took one hundred and forty-eight French prisoners, and three officers, and killed some numbers, which ended this day with sorrow for the loss of Lord Howe, that fine officer.

Landing Place, July 7, 1758. This morning the whole army was drawn up at the landing place, where we lay until late in the morning, when we marched to the mills with some artillery, and there the regulars camped; but our regiment and some others went about three-quarters of a mile nearer the fort, and there we built a breastwork and camped this night.

July 8. This morning we arose in high spirits, and lay by until eight o'clock, and then we marched up and formed in a line a little distance from the enemy's breastwork, where we had orders to lie until our front retreated, we being in the rear. Our lines were formed thus: rangers, &c., in the front, regulars next, provincials in the rear. Here we lay some time, but the fire at eleven o'clock growing very hot, we marched somewhat nearer, where we lay until near sunset. During this time there was a constant and exceeding hot fire in our front with those in the enemy's breastwork. This being stronger vastly than we expected to find it, we were obliged to draw off, which was our great misfortune; we having great numbers killed and wounded.

July 9. This morning we had orders to march to our batteaux, which we did, and sailed to the head of the lake, in great confusion and sorrow, where we arrived at sunset the same day.

July 10. Pitched our tents on the old ground.

August 8. Set out for Fort Edward in an Indian file, Major Putnam in the front, and when we had marched about a mile and a half the enemy had waylaid us, and fired upon our front and cut off Major Putnam. Upon that Major Rogers came up from the rear and formed the men in a line, and they drove the enemy, and had an engagement, which lasted two hours and ten minutes. We buried our dead and marched for Fort Edward the 9th day. We got in the 10th day. Major Rogers made a return of 54 men killed and missing, and 40 wounded; and we got 54 scalps and 2 prisoners. The above account I took from a man that was in the fight.*

* It will be noticed that Mr. Parkman was not present at this skirmish. He makes the entry on the 18th or the 14th. — Eps.

The second manuscript referred to the Committee is a square memorandum book containing the following copies of letters written by John Eliot, the Apostle, to the treasurer and to the governor of the society in London for propagating the gospel among the Indians in America.

These letters were "copied from the originals by John Waddington, pastor of the church formed by Henry Jacob in Southwark," and were communicated to the Society at the July meeting in 1852. They are attested under seal as follows:—

"The undersigned hereby certifies that he has seen the original of the copies of the subjoined letters, and that the copies made by the Reverend John Waddington as stated above are true.

"LEGATION OF THE UNITED STATES,

"LONDON, May 22, 1852.

[Seal.]

"ABBOTT LAWRENCE."

The Rev. Dr. Felt used these letters in preparing his Ecclesiastical History of New England. He prints portions of some of them in his second volume. The Committee print here the letters in full:—

To his much honored and Christian friend, Mr. Hord, Treasurer to the honorable Corporation for spreading the Gospel among the Indians in New England, these present.

WORTHY, CHRISTIAN, AND BELOVED FRIEND,—The Lord Jesus our Redeemer, who hath by his blood wrought our deliverance from eternal wrath, doth daily drop out upon us fruits of his redemption, by delivering from sickness, sorrows, and afflictions, and by virtue hereof do I stand before the Lord among the living at this day, for I do bless the Lord, he hath in some measure recovered me, and enabled me to attend my work, though not without pain; my disease hangeth about me still, but not in vigor. I can pretty well endure my travel; but if I travel either in wet or cold, it doth shake me much, and is ready to lay me quite up again; for which cause I am forced to be more wary, and observant of myself, than I have been wont to be. For our Indian affairs, I must make bold to refer you to letters of the corporation. Sir, I received this year from yourself, by the hand of Mr. Davis, a parcel of good and well-conditioned goods to the value of £11, which you express to be the last of that gift which a deceased servant of God gave to the Indian work by the hand of Mr. Jessy,* touching

* Mr. Jessy was one of the ministers of the church in Southwark, and before his settlement there was much pressed to go to New England.—*Mr. Waddington's note.*

Calamy says that an account of his life was published in 1671. From this he prints an abstract in the "Continuation of the Account of the Ejected and Silenced Ministers," London, 1727, vol. i. pp. 45-51.—Eds.

all which I shall (the Lord assisting) send an account the next year ; likewise I did receive a small packet of books from Mr. Jessy according to Mr. Jessy's appointment. Touching our payments here, the commissioners have put it into a good way so far as I can see, for Mr. Usher hath very lovingly and well paid us what concerned him. Touching the civil affairs amongst the Indians, I fear that for time to come they will go on more warily, because the commissioners have discharged my brother at the end of this year, who was assistant to me in that matter ; but they do not see need to employ anybody that way. Sir, there is a godly young man, a scholar, who this year cometh over on some occasions, — his name is Mr. Ince,* — who hath a singular faculty to learn and pronounce the Indian tongue, far better than I have, whom I have long solicited to the work ; but he hath kept a school and hath not had encouragement in his spirit, and now he hath promised me that if the Lord please not to fix him in England, he will return unto this work. Now my request unto yourself, and by yourself to the whole assembly of the honorable corporation is, that you would please to take notice of him and to encourage him to come back unto this work of Christ here. But I must now cease further to trouble you, and commending you to the Lord and to the word of his grace, I rest,

Your loving brother in our dear Saviour,

JOHN ELIOT.

ROXBURY, this 8th of the 8th, '57.

For worthy Mr. Ashurst, Treasurer to the right honorable Corporation to promote the Gospel among Indians. Woollen draper in Aldersgate Street.

MUCH HONORED AND BELOVED IN OUR LORD JESUS CHRIST, — Once more this year I am bold to trouble you with my affairs ; but my comfort is, that these affairs of mine are Christ's matters, and I know that you so account them. Our church of Natick have sent forth divers to sundry places to invite their countrymen to pray unto God, of which you shall (God willing) have an account afterwards. The messengers are upon the work at this day. Our lecture also to teach the teachers, admitteth of a winter [*illegible*]. The whole of this work is in continual motion. Our commissioners meet but once a year ; I am persuaded my actings will meet with approbation, when they meet, especially considering that I touch none of the expenses so much as with one finger. I reap nothing ; it is expended only upon the work, and that in a prudent, and I hope we shall find in a successful way. Upon some advice, I have made bold to give unto Mr. Usher bills for £40, which he is willing to lend and expend for the encouragement of the work, unto which I am the bolder, by a word

* Jonathan Ince, Harvard College, 1650. See Sibley's *Harvard Graduates*, vol. i. pp. 256-258. — Eds.

you were pleased to express unto me in your letters this year. *The truth is, the work suffereth for want of due following, and my purpose is (through the grace of Christ) while I live, to follow the work, and not slack in any dependence on man.* I do humbly present my service to the right honorable corporation, and do persuade myself that my actings herein will not be disaccepted, but encouraged. Your love, care, and labor have added much oil unto the wheels, and your reward is with the Lord. Your labor of love is single service to Jesus Christ without mixture of self-interest, and therefore will be the more graciously accepted by him.

Sir, your kinsman, Mr. Sargeant, doth carry well, for aught I can see or hear. *The great distress of God's cause and people among you, is matter of great mourning to us.* Yet the Lord doth so order the matter as that there is great matter of hope and joy in the Lord, for it is a liberal and glorious seed-time; the word of grace mixed with the crop will be exceeding fruitful unto conversion. *Though it be a stormy and tempestuous seed-time, yet it is like to bring forth the greater harvest of saints and believers; though their adversaries think of no such matter, but only how they may extirpate them.* A poor, afflicted people, coming out of great tribulation, will be fit matter for the kingdom of Christ. That text is the signal character of *the sufferings in these days*, so here is the faith and patience of the saints. The time is at the door when ten kings shall be converted, and the stone (Christ) shall be hewn out of the mountains, that is formed in the hearts of kings and queens, who shall be nursing fathers and mothers to the churches of Christ. These are some of the great births that the church is in travail with at this day, and it is our duty to cry night and day for this grace to be poured out; and I am persuaded you are more fervent herein than we be, because you are conflicting with the birth pangs of these accomplishments. Sir, I shall give you no further trouble at present; but desiring your prayers, I commend you to the Lord, and to the word of his grace and rest,

Yours to serve you in our Lord Jesus,

JOHN ELIOT.

ROXBURY, this 30th of the 9th, '70.

*A copy of my letter to the right worshipful the Commissioners of the United Colonies in New England.**

RIGHT WORSHIPFUL, — I know you expect from me an account of affairs in the Indian work for your guidance in dispensing salaries. Touching the affairs of the two churches at the Vineyard, and of the rest of the praying Indians there, and at Nantucket and at Elizabeth Islands, I leave you to Mr. Mayhew's information. Touching the affairs of the church at Mashepeg, and the rest of the praying Indians thereabout, I leave you to my brother Bourne's information. The

* See Felt's Ecclesiastical History, vol. ii. pp. 484, 485. — Eds.

affairs of the praying Indians near Plymouth I leave to my brother Cotton's information, only with this request that you would mediate on their behalf, that they may have land of their own competent to live upon. Touching the affairs of Monohegen, I inform you, that Mr. Fitch is upon the work; he holdeth a lecture at his own house every fortnight. *Unkas* and his son have promised to attend it. This Mr. Fitch by his letters of *Unkas's* coming in [writes?] is a great matter. I desire the work may be countenanced and supported in that end of the country; it may by God's blessing have influence upon the *Mauquaogs*, which I desire to attend unto for sundry great reasons. Touching the state of the work at Long Island in the hand of Mr. James, I have heard nothing as yet this year. Touching our affairs in and about Massachusetts under my hand more immediately, the church of Natick having in it sundry young men, who were when I first began children and youths, whom I did catechise and so train up ever since; these now are sundry of them of good parts able to teach. For their further and better fitting for that work, we have set up an exercise of prophesying according to 1 Cor. 14, wherein four of them exercise in one day, and I moderate and order them. Their profiting hereby is very evident to all; it *putteth life into them*; also *I read unto them a lecture in the liberal arts, especially in logic*. For their encouragement I provide them some *small entertainment of food at such times*, especially such as come from other places.

Furthermore God put it into the heart of the church to send some of their brethren to sundry parts of the country, to call in their countrymen to pray unto God. I foresaw this would be chargeable. Some of yourselves did last year tell me before your sitting, that you doubted *I must abate of my salary*, and others also with me in a proportion, because you were so *short in means*. After your rising you told me you had *made shift to extend matters to answer every one*. This gave me to understand that there was to be no help to be expected there. By some intimation I had from worthy Mr. Ashurst I took boldness to charge a bill of £40 upon the honorable corporation, for the which Mr. Usher alloweth me £50. With this supply I fell to work, sent out messengers to many parts, gave entertainment to such as attended the lecture. A particular account thereof is here enclosed, taken out of Mr. Usher's book, who hath paid all, and I have meddled with none of it. Now I humbly request your approbation of this my act and account, and the same account I shall give to the right honorable corporation.

Moreover the church of Natick is about to dismiss sundry of their numbers to gather into a church estate at Nipmuk river, forty miles from the Bay, in which work and in order thereunto I shall be put to sundry great charges, and I request that you would please to allow me something towards the same; and the rather I am bold to propose it, because in all the public meetings, motions, journeys, translations, attendances on the press, and other occasions that I have attended in this work, I have never had (to my knowledge and remembrance) the least acknowledgment from yourselves, or one penny supply, save my

bare salary; and I am forced now to move, because *I am fallen into debt*. I owe unto Mr. Usher £100 at least, for which all the year's salary is bound before it come, and more also, and therefore I request you to pay this debt of mine. Did I not conceive that something is due unto me I should not make so bold, for to beg I am ashamed, and such wants do much hinder me from doing that which otherwise I might do, had I herewith. A bill of £80 to England would discharge me. Further I do present you with our Indian A B C, and our Indian dialogues, with a request that you would pay the printer's work. An ingenious young scholar (J. Foster) did cut in wood the scheme, for which work I request that you would pay him. I think him worthy of 3 or 4 or £5, but I leave it to your wisdom. With reference to our lecture, my noble Lady Armine, and our right honorable governor, Esquire Boyle, have sent me the sum of £12; a sum which I proposed in my letters last year. This I shall extend so far as I can, but besides, this work of sending forth church messengers is still incumbent upon us; yea, increased much by *these stormy times*. I request that I may, with your approbation, have recompensed to Mr. Usher for such charges, and that Mr. Usher may be your hand to receive and return your bills for England. Captain Gookings will inform you of some *charges in powder and shot for their necessary defence in these times of danger*. Mr. Hensman, by his order, hath taken up powder and lead, of which Mr. Usher will give you account. The number of our fixed teachers is ten, and the number of fixed rulers is ten; but in the several towns who are in the birth to pray unto God, there is a great addition both of teachers and rulers; but in that respect I commit the matter to God, and wait on him for supply. I am not without a glimpse of hope in that respect. Thus with my humble respects I commend you to the Lord, and rest,

Your worship's to serve you in our Lord Jesus,

JOHN ELIOT.

ROXBURY, this 4th of September, '71.

To my Christian friend Mr. Ashurst, Treasurer of the Corporation for Gospelizing the Indians.

MUCH HONORED AND BELOVED MY VERY CHRISTIAN FRIEND,— I make bold to send you a great packet, because you are so well known, and I know your care and faithfulness to deliver all my letters and writings. I have here sent you the history of this year, which I request you to present to the right honorable governor and corporation. If you see meet to print it, then I request some copies to be presented to my Lady Armyn, Mr. Henly, my cousin Postlethwait, &c. I need not mention Mr. Bell, or any of the corporation, because it will be printed at your order, and thus you will have right to dispose of the whole impression. But if it be not thought meet to print it, then my request is to take care that my Lady Armyn have a sight of my copy, and Mr. Henly. I have here sent a copy of my letters

to our worshipful commissioners, and Mr. Usher's account enclosed, touching the expense of the bill of £40 last year. You will also herein see my present account, and debts to Mr. Usher, and my requests in that behalf, and my requests for help of some great charges this year; but *they are pleased to answer me with silence, as it is wont to be*, and therefore I have presumed upon the love of the right honorable corporation, and have charged a bill of £80 to be paid to Mr. Usher, who substitutes Mr. Harwood, and my humble request is that it may be paid, and then I shall be out of debt; but if it should be refused, then *my hands are tied, I can do little; yet I am resolved through the grace of Christ, I will never give over the work so long as I have legs to go. I am at a dead lift in the work; if the Lord stir up the hearts of men to help me, blessed be his name, and blessed be they that help me; if no man help me*, yet mine eyes are to the Lord who hath said he will never leave me nor forsake me; and when these debts are paid, it will not be long ere I shall run into debt again; but God knoweth what shall be, and not man; but this I do see, that the work doth enlarge and multiply. There be many things lie before me, wherein I might promote the work, and fix the hearts of the Indians, but I cannot come at them for want of means. Our meetings for prophecies and for our logic readings doth go on with a blessing, but our means is spent. By the history of this year, you see what charges and expenses I was put unto, though I mention not what every thing cost; I cannot attend that. Messengers and instruments look for their pay, and if that fail, the whole moves very heavily and will quickly stand still. My humble request unto yourselves the honorable corporation is, that you would put me into such an order or way, that I may know where to pay such instruments as I set on work. If instruments fail, the work will fail. Instruments are the wheels of our motion, and if they want oil they will soon want power of motion. I could employ a great revenue in promoting the work. *If the Lord stir up any of his servants to help me, I shall greatly rejoice to have the servants of Christ coadjutors with me in this work; if not, the Lord himself will help me*, and that is (in some respect) best of all. But I do seriously from my heart desire to have the conjunct assistance of the saints, by their love and bounty, if they see cause; however, by their prayers, that the work may not fail for want of diligent and prudent prosecution. Now my credit is engaged upon my debt to Mr. Usher, and upon the payment of this bill of £80, in which I do humbly request that I may be accepted. So with requesting of your prayers, I commit you to the Lord, and to the word of his grace, and rest,

Your unworthy brother in the service of our Lord,

JOHN ELIOT.

ROXBURY, this 1st of the 10th, '71.

Mr. Sargeant still upholds his credit and good esteem, so far as I can hear, by his sober and discreet government of himself.

For the right honorable Robert Boyle, Esq., Governor of the Corporation for Gospelizing the Indians.

SIR,—It being my purpose and promise to present your honor with the history of the present year, I could not sooner perform it, because sundry of our motions were not accomplished until the end of the year, as will appear in the narrative of the same. Yea, some great points are not yet finished, and must be left to give a beginning to another year, unto which who shall live the Lord knoweth. Mr. Ashurst will present the above-mentioned narrative unto your honor. I do also take the boldness to charge another bill of £80 upon the right honorable corporation. I moved it to our worshipful commissioners, but they were pleased to answer me with silence. I am at a dead lift, if you help me not; I am *lamed* and quite *disabled*. The narrative of our actions will tell any man of judgment how chargeable this year hath been; but I am ashamed to be so much on the craving hand. I commit myself to the Lord, and under his gracious guidance unto your honor, to supply me with oil to facilitate and expedite our great motions. I shall give you no further trouble at present, but committing you to the Lord, I remain,

Your honor's servant to serve you in our Lord,

JOHN ELIOT.

ROXBURY, this 1st of December, '71.

*To the right honorable Robert Boyle, Esq., Governor of the Corporation for the Gospelizing the Indians, these present. To be left at Alderman Ashurst's, at the Golden Key, in Watling Street, London.**

I must change my ditty now. I have much to write of lamentation over the work of Christ among our praying Indians, of which God hath called you to be nursing fathers. *The work (in our patent) is under great sufferings. It is killed* in words, wishes, and expression, but not in deeds. As yet it is (as it were) dead but not buried; nor (I believe) shall be. It is made comformable to Christ (in some poor measure) in dying, but I believe it shall rise again. We needed, through our corruptions and infirmities, all that is come upon us, and when the Lord hath performed all his work — his purging work upon us — he can easily lay by the rod. When the house is swept he will lay away the broom. My care and labor is, to exhort them to humiliation and repentance; to be patient and meek in the sight of both God and man. I complain not of our sufferings, but meekly praise the Lord that it be no worse. Yet I cannot but say they are greater than I can, or in modesty or meekness is fit for me to express. Be it so; it is the Lord that hath done it, and shall living man complain? It is the appointed way of God, that through many tribulations we must enter into the heavenly kingdom. *A tried faith, a tried patience are*

* About one half of this letter is printed by Dr. Felt in his *Ecclesiastical History*, vol. ii. pp. 580, 581. — EDS.

precious in the sight of God. Hitherunto the Lord hath kept them, that none of ours have given any just occasion unto such who have spared no diligence to make so severe inquisition.

There be three hundred and fifty souls or thereabout put upon a bleak, bare island, the fittest we have, where they suffer hunger and cold; there is neither food nor competent fuel to be had, and they are bare in clothing, because they cannot be received to work for clothing, as they were wont to do. Our rulers are careful to order them food, but it is so hard to be performed that they suffer much. I beg your prayers that the Lord would take care of them and provide for them. I cannot without difficulty, hardship, and peril get unto them. I have been yet but twice with them, yet I praise God that they be put out of the way of greater perils, dangers, and temptations. Captain Gookins and I did this week visit another company (where be fifty-nine souls) at Concord, whom we have ordered in as much safety as the difficulty of the times would permit us; and so we commit them to God, begging his protection over them. From thence we went to Pawtucket, to visit the poor Wameset Indians, who in a fright fled into the woods until they were half starved. The occasion of their flight was, because some ungodly and unruly youth came upon them where they were ordered by authority to be, called them forth their houses, shot at them, killed a child of godly parents, wounded his mother, and four more. The woman lifted up her hands to heaven and said, "Lord, thou seest that we have neither done or said any thing against the English, yet they thus deal with us" (or words to this effect). They are come back again; there be more than an hundred souls of them. We have endeavored to quiet and settle matters there also, as well as we could, and so commit them to God's protection.

At another place there were a company making ready to go to the island, but were surprised by the enemy and carried away captive, and we cannot hear any thing of them what is become of them. Whether any of them be martyred we cannot tell. We cannot say how many there be of them, but more than an hundred, and sundry of them right godly, both men and women.

Another great company of our new praying Indians of Nipmuk fled at the beginning of the wars, first to Connecticut, offered themselves to Mr. Pinchon, one of our magistrates, but he (though willing) could not receive them. They fled from thence to Unkas (who is not in hostility against the English), and I hope they be there. This is the present state of the most of our praying Indians in our jurisdiction. All in Plymouth patent are still in quiet, and so are all our Vineyard Indians, and all the Nantucket Indians. I beg prayers that they may be still preserved. I shall give your honor no further trouble at present. I beseech you let it be acceptable to you that I meddle not with any thing else saving the present condition of your alumni. So, commending your honor to the Lord, I rest,

Your honor's to serve you in our Lord Jesus,

JOHN ELIOT.

For the right honorable Robert Boyle, Esq., Governor of the honorable Corporation for Gospelizing the Indians, these. Leave this letter with Henry Ashurst, Esq., in St. John Street, in London.

RIGHT HONORABLE NURSING FATHER, — Your fatherly care doth extend itself not only unto the poor Indians, but also to our plantations, and to our churches, and Commonwealth, in that fatherly and prudent counsel which you are pleased to give in the point of present toleration, which counsel you propose with such fatherly care and love that it is without the least stain or touch of any bias. I have communicated your letter unto such as are concerned. Amos 5, 13, the prophet saith, "The prudent shall keep silence in that time, for it is an evil time." *For my own part I keep off from meddling in those matters.* There is a time to be silent, and a time to speak. The adversary setteth instruments on work to poison our praying Indians with that cruel and merciless opinion of the Anabaptists, to instigate and instruct parents to thrust away their own children from Jesus Christ, to make barren and kill the Lord's vineyard, by breaking off and spoiling the buds. *We resist them by the word of God* and prayer. Since the return of our captives who escaped away from the Mauquaogs, I have had no intimation from our western parts; but I do daily cry, pray, wait. Lord, open a gospel door. Until we have *Bibles*, we are not furnished to carry the Gospel unto them, for we have no means to carry religion thither, saving by the Scriptures. This very argument (beside all the rest which are many and weighty) doth continually instigate my heart to have the Bible printed. I see that the charge doth somewhat surmount (by some accidental impediments) my expectation. But, I beseech your honor, let not that be so much as named to be an impediment of such a work. The Dutch Bible is a glorious work, and the charges of it are an honor to religion. This work is small, as to human work, but the charges of it will be (as the former impression was) an honor to the honorable Corporation. I know that a word from your honor will raise a contribution to such a work that will suppress all demurs about charges. A willing heart shall not want a full hand sufficient to go through with this holy and good work; so I speak to ours into whose hands your honors have committed it. The Lord put it into your hearts to make thorough work of it. Pardon my boldness, honorable sir. I shall proceed no further at present, but committing yourselves and the cause to God,

I rest your honor to serve you in Jesus Christ.

JOHN ELIOT.

ROXBURY, this 17th of the 4th, '81.

Major Gookins (who is my only cordial assistant) doth present his service to your honor, with this request, that the evil reports of the malevolent taken up by the miscarriage of the worser sort, may be no stumbling-block to your honors, for where is the people when all are good?

The third manuscript, a small book of about three hundred pages, contains the records of two associations of ministers: one formed at Bodmin, in Cornwall, England, Sept. 11, 1655; the other at Charlestown, in New England, Oct. 13, 1690. The Rev. Charles Morton* was the secretary of the earlier association, or rather of the central branch of it,† and doubtless he brought the book to this country. The New England association was formed probably at his instigation, somewhat upon the plan of the Cornwall one, and Mr. Morton kept the record very naturally in the old book. Cotton Mather and other ministers served occasionally as secretary, and the results of many of the discussions were printed by Mather in his "Thirty Important Cases, Resolved with Evidence of Scripture and Reason," a tract published in 1699 and subsequently incorporated into the "Magnalia," of which it makes the fifth book. This volume was given to the Society in January, 1850, by Judge Daniel Appleton White, who communicated at the same meeting an account of it, which has been printed in the Early Proceedings.‡ Judge White received it from the Hon. Charles Kimball, to whom it was given by the Rogers family of Ipswich. All of the manuscript not already printed is given here:—

CORNWALL, AT BODMIN, the 11th of September, 1655.

It is agreed by us whose names are underwritten, that we do associate ourselves for promoting the gospel, and our mutual assistance and furtherance in that great work. In order thereunto:—

1. That we meet constantly at Bodmin on every first Wednesday in the month, and oftener if need be.

2. In such meetings one shall be chosen moderator *pro tempore*, for the more order and decency of our proceedings; which moderator is to be chosen at the end of every meeting.

3. His employment shall be: 1. To begin with prayer. 2. To propose matters to be debated, and receive the suffrages of the brethren. 3. [To] receive the subscriptions of such as shall join with us, and keep all papers belonging to the association. 4. To give and receive notice, and appoint meetings as occasion requires.

4. That we shall submit to the counsel, reproofs, and censures of the brethren so associated and assembled, in all things in the Lord. (Eph. v. 21.)

* For notices of Morton see 2 Mass. Hist. Coll., vol. i. pp. 158-162; Quincy's History of Harvard University, vol. i. pp. 69-71; Calamy's Continuation, vol. i. pp. 177-211. — Eds.

† This appears from the fact that all the entries in the record are made at Bodmin, and from the fifth section of the rules of what we may reasonably suppose to be the general association of the whole country. These rules we have printed in the footnote to page 255. — Eds.

‡ Early Proceedings, vol. ii. pp. 447-450. — Eds.

5. That no one of us shall relinquish this association, nor forsake the appointed assemblies, without giving sufficient reason for the same.

Nicho. Leverton.	Rich. Mungry.	Henry Flamancke.
Ja. Forbes.	Francis Harrison.	Benedict Morse.
Tho. Travers.	William White.	Samuel Tapper.
William Treise.	John Tutchin.	Thomas Philpe.
Charles Morton.	Nathaniel Tingcomb.	Otho Whitehorne.
Ja. Innes.	Stephen Revell.	Jos. Halsey.
Jonathan Wills.	Thomas Hearne.	Ric. Kilbee.
Sam. May.	Job Weale.	Thomas Hancock.
	Richard Batten.	Humfry Betty.*

* Many of these signatures are autographs; the names of two persons are erased, Henry Massey, and another which cannot be deciphered. In the opposite end of the book, reversed, is the following entry, all, including signatures, in Mr. Morton's handwriting:—

"At the general meeting at Bodmin, October 17, 1655. [?]

"1. We whose names are underwritten, ministers of the gospel, within the county of Cornwall, do associate ourselves for the propagating of the gospel and our mutual assistance in order thereunto.

"2. We, that are thus associated, do agree to submit ourselves to the counsels, determinations, admonitions, and censures of the brethren, so associated and assembled in all things in the Lord.

"3. That no one of us shall relinquish this association, or forsake the assemblies to be appointed, without giving sufficient reason for the same.

"4. That such as shall be admitted to this association shall be persons ordained to the work of the ministry, of competent gifts, faithful in discharging of their office, orthodox in doctrine, godly in conversation.

"5. For the more conveniency of meeting and proceeding, the ministers associated do divide themselves into three particular associations; namely, the Eastern, the Middle, and Western; Botreaux Castle and Looe inclusive, East; Agnes and Verrien, inclusive, West; and what between in the Middle.

"6. That the ministers of any such particular association, or any five of them, do by way of ordination admit to the ministry within the respective limits, such as shall offer themselves, and be found fitly qualified according to the rules for ordination set forth by the assembly of divines at Westminster.

"7. That we shall subscribe no testimonial nor give approbation to any one to preach, however otherwise qualified, unless the party declare his willingness to be ordained in the way agreed upon by us.

"8. That we, and such as shall associate with us, agree in setting up all ordinances of Christ according to the rule of the gospel in our respective congregations.

"9. Concerning the ordinance of the Lord's supper we do agree that such as shall be admitted to the ordinance be approved for a competent measure of knowledge in the mysteries of salvation, profession of godliness, and walking in the fear of the Lord.

"10. That the minister, and such as shall assist him where assistance shall be found in each congregation, do admit such persons as are qualified and approved as aforesaid.

"11. Where such assistance cannot be found the minister hath liberty to desire the assistance of a neighbor minister, with the advice of that particular association, [and] also to admit such persons of any neighbor congregation where they want a due administration of the ordinances, with the like advice.

"12. That such as are admitted upon trial do submit themselves to be admonished or removed upon just cause by such as have admitted them, yet so as they may appeal to the particular or general association.

"Subscribed by Giasper Hickes; Nichola. Leverton; Ly: [?] Welsteed; Tho:

July 2, 1656. Agreed, upon the request of Mr. Mayor of Bodmin, for some supply there, that every other Lord's day be supplied, — by Mr. Morton, July 13; Mr. Wills, July 27; Mr. Treis, August 10; Mr. Harvey, Aug. 24; Mr. Innis, Sept. 7; Mr. Leverton, Sept. 21. Upon the like request of divers inhabitants of Foy it is also agreed that the said place be in the same manner supplied, — by Mr. White, July 13; Mr. Harrison, July 27; Mr. May, Aug. 10; Mr. Tincomb, Aug. 24; Mr. Brasegirdle, Sept. 7; Mr. Forbes, Sept. 21.

September 3, 1656. Agreed, that Wednesday, the 17th of this instant, be set apart for begging a blessing on the great affair of the nation; Mr. Morton to begin with declaring the occasion and prayer; Mr. Travers then to preach; Mr. Forbes or Mr. Treis then to pray; Mr. Leverton then to preach; Mr. May or Mr. Tincomb to conclude with prayer.

October 1, 1656. Agreed, that the last Moderator, Respondent, and question, be continued to the next meeting. That because of the 5th of November, the next meeting be the 12th day of the said November.

November 12, 1656. Being satisfied of the qualifications of Mr. Henry Flammock, 'tis agreed we meet to ordain him Dec. 4th; wherein Mr. Leverton is to begin; Mr. Morton to preach; Mr. Travers to preside in ordaining; Mr. Wills to conclude.

December 3, 1656. Being satisfied of the qualifications of Mr. Stephen Revell and Mr. Job Weale for the work of the ministry, it is agreed that we meet for their ordination on Wednesday, the 7th of January next, in which work Mr. Travers is to begin with declaration and prayer; Mr. Forbes to preach; Mr. Leverton and Mr. Treise to preside in ordaining; Mr. Innis to give the exhortation and conclude with prayer.

February 3, 1656[7]. Upon a desire of advice signified by Mr. John Bedford, of Gerrann, concerning his abiding for the exercise of his ministry where he now is, or removal thence to the town of Tregony, and parish of Ouby, from whence we have seen joint desires and earnest requests for his settlement amongst them; the ministers associated in the middle division of the county of Cornwall having both debated the case in general and also well weighed the circumstances of his case in particular, do conceive it most convenient and probably advantageous to the gospel of Christ that he remove to the said Tregony and Ouby. The clearness and cheerfulness of his call, the suitableness of his gifts and spirit, the necessity of a meet laborer in a so much greater and more plentiful harvest, with some other special reasons persuading them to approve his removal. And withal [they?] do likewise recommend him to a loving acceptance with the inhabitants of the said town and parish. They do further also desire and advise the

Chase; Rich. Harvey; Tho: Twiggs; Rich. Batten; Robert Jagoe; Will. Vincent; Sol: Carswell; Rob: Hancock; James Forbes; Jos: Allen; Nich. Tyack; Will. Treise; James Innes; Edw. Meredith; Tho. Travers; Jo. Langforde; Edw. Sheffield; Sam Austen; Ch. Morton." — Eds.

said Mr. Bedford to give some convenient notice to the inhabitants of Gerrann, and as far as may be in his power, assist them in procuring future supply from whom he is to remove.

Signed in the name and by the consent of the association,

JONATHAN WILLS, *Moderator*.

CHARLES MORTON, *Scribe*.

April 1st, at Bodmin. Agreed, that there be a meeting the 29th of this instant, April, at Bodmin, for the reviewing the reasons and rules of our association, and [to?] prepare things for the general meeting. Upon the request of some inhabitants of St. Winnow and Lostwithiel, it is agreed that the said places be supplied by Mr. Turchin, April 12; Mr. Bracegirdle, April 26; Mr. Revell, May 10; Mr. Flammark, May 24.

April 29, 1657. The rules being reviewed, it is resolved that they stand as a rule in our meetings till we see further cause to alter them. And that so many as were then ready against Monday next be transcribed. It is also agreed that our meeting be at Truro on Monday next, between three and four in the afternoon.

June 3, at Bodmin. Upon a reference by the Honorable Commissioners of this county unto us of the middle association this return was given, — “Hon^{le} Sirs, According to your desires, Mr. Richard Killbee hath been with us ministers associated in the middle division of this county, and we have accordingly had conference with him, and do find him a person well qualified for the work of the ministry, and worthy of encouragement.”

Signed in the name and by the consent of the association,

NATHANIEL TINGCOMB, *Moderator*.*

At the same time it was agreed that we shall not subscribe any certificate for any person except he be sufficiently qualified, and known to us, whereof we shall be ready to give an account to the association. Added hereunto, the 7th of April, 1658, that nothing herein be done unless three be together.†

July 1, at Bodmin. Agreed that Mr. Charles Morton do, before the next meeting, write into this our common book the rules of our constitution, then read [?], and to take the subscriptions of the brethren to the said rules as soon as may be. Also that the brethren do the next meeting deliver in their thoughts, in what cases it may be warrantable, to admit persons of other parishes to communion.

Rules of the constitution of our association, which do contain:—

- I. The form and manner of managing our meetings.
- II. The matters and things in our meetings to be debated.
- III. The members or ministers to be admitted thereunto.

* This signature of Mr. Tingcomb is an autograph. — Eds.

† This sentence is written in a different ink, and was inserted perhaps at the time the restriction was agreed upon. — Eds.

I. As to the manner of managing our said meetings.

1. We do agree to meet constantly at Bodmin every first Wednesday of the month (and oftener if need be), between nine and ten in the morning precisely, reserving liberty to adjourn our meetings elsewhere as occasion shall require.

2. He that shall either come too late or go away too soon, or busy himself about other occasional discourses or debates during the said sittings of the rest, shall not only be concluded by their vote, but shall also be censurable besides; and such negligence or wilful ignorance shall be no excuse in such cases.

3. In case of too late coming or absence, seven shall be a sufficient number to conclude the rest after ten of the clock, excepting such emergent questions and cases arising and referred, wherein the party concerned shall give intimation of his necessary absence the day beforehand with satisfying reasons, and desiring therefore the debate and determination to be delayed till he come.

4. What is transacted amongst us relating to any particular members in cases of complaint, censures, or reproofs, shall not be divulged abroad by any of us to the disparagement of the person so censured or complained of.

5. That no one of us shall relinquish these resolutions nor forsake this particular association, neither separate or be absent from the set assemblies of the same without satisfying reasons of such withdrawing, and leave granted for such removal to any other association.

6. That for the more decency and order in our proceedings one shall be chosen as our *præses*, or prolocutor *pro tempore*, to moderate our said meetings, and another a scribe, who is to write as the moderator shall indite (according as the rest shall direct), and to keep the subscriptions and papers appertaining to the association in the interval.

7. The choice of the moderator shall be at the end of every monthly meeting, unless the brethren see cause to continue the former, which may be very convenient when they conceive the person fit for any especial purposes or employments, as in disputes or debates appointed to be propounded, prepared, or presided in, against the next ensuing meeting.

His charge shall be as followeth: 1. To begin and end with prayer. 2. Impartially to propound the state of the questions to be debated. 3. To receive the suffrages, and deliver the sense of the brethren to the party concerned, or to the scribe to set down. 4. To moderate the disputations, exhortations, or examinations amongst us. 5. To give and take notice of emergencies, and to call meetings accordingly. 6. To prepare such materials for our meetings as shall be recommended to his care, for which end he may crave the advice of, and call to his assistance any of his brethren in the interval. 7. By such special assistance and advice also he may correspond with the other associations in the name of the rest, as he shall see good cause, giving an account of the occasion and contents at the next ensuing meeting.

Thus of the manner.

II. As to the matters in our meetings to be debated.

1. We are mainly and mostly to consider of and resolve upon the best rules and reasons of an agreement and joint concurrence for carrying on the work of reformation in our public and private places, without the least intrenchment upon or meddling with any matter or constitution of state.

2. And for that end more especially to agree upon the most unanimous way for ordination of ministers, for the administration of all ordinances of Christ committed to our charge and trust, as well the word as the sacraments.

And for such ordination of officers we do agree that any five or more of us, in the name and with the consent of the association, do ordain: 1. Such as live within our own limits or the lines of our particular association. 2. Such as declare their desires of the office, and offer themselves to our trial for that end, being found competently fitted. 3. Such as on due consideration of the circumstances we shall conceive to be clearly called to their places. 4. Such as have sufficient certificates of their former conversation, if unknown to ourselves. 5. And also, if it may be, of their people's approbation of them, expressing somewhat their desires to have the person set apart for their present pastor, where we shall see convenient to require it. 6. Such as being so recommended we shall conceive competently qualified with gifts, graces, or with piety and parts for the work, as not only able to exhort with sound doctrine, but also to convince gainsayers. 7. In all which we shall walk according to the rules of the Assembly of Divines at Westminster, as near as the circumstances of time, place, and persons will permit, having due respect always to the age, education, and abilities of the party to be ordained, as he shall be known unto us by examination or recommendation equivalent, and otherwise in extraordinary cases as we shall see cause.

3. We are chiefly also to consider of the best way and means for due distribution and meet administration of all ordinances, but especially of the two great gospel seals of baptism and the Lord's supper, and most particularly of the latter, as not being so generally to be administered as the former. And the due administration thereof being one special end of our association, therefore we are to consider therein: 1. The manner and method of proceeding for preparation of our people. 2. The measure of knowledge required for their qualification. 3. The matters of scandal for which any are to be excluded. 4. The members by consequence that are to be admitted: which things are hereafter more distinctly discussed and determined for our own particular use.

4. We may also, besides these chief material ends of our meeting, have some preaching on lecture days, as we shall find convenient to be carried on by turns.

5. Also sometimes fastings and humiliations amongst ourselves and such others as we shall find expedient to join with us, or invite to be at some of our houses.

6. If our ordinary set times be not sufficient, we may set apart

some extraordinary day for exercitations in divinity disputes, especially concerning such questions or controversies as may occur in our cases or places.

7. In case of any doubt arising in any brother's mind upon occasion of such a disputable case occurring, he may put it in to be debated and discussed beforehand against the next meeting, and in the interim all the brethren to study the point for his satisfaction.

8. We may also give or take notice of whatsoever members we either reject or admit, especially of other congregations, with the names and places, cases and qualifications, of the persons upon which they were so admitted: 1. That so we may be the more unanimous. 2. We may learn some experience by the several cases occurring. 3. We may thereby learn the success of our labors in the Lord.

9. We may also consider of some way of condescension as far as may be possible to satisfy dissenters on all sides, either in opinion or practice, especially such as desire our association's approbation or ordination.

10. We may also consult about some present supply of vacant places, especially most populous and next to us in the mean time, and how to be instrumental in procuring them pastors of their own in due time and way.

11. It will be very convenient, according to the example of many counties in the nation that have herein gone before us, whether or how we may best leave our testimony to those truths of Christ that are most opposed against the contrary errors of opinion and practice that be more perilous or pernicious, either to the purity of profession or to the power and practice of piety.

12. If any brother at home or abroad shall receive any sinister surmises or suggestions tending to raise any jealousies or suspicions, to alienate his mind either from the manner, matter, or any member of our meetings, he shall be bound to acquaint the rest with any such objection, reproach, and prejudice, that he may be prevented by due discussion of the grounds thereof, and in the mean time not to withdraw.

13. Having duly considered the accusations, cases, and complaints, with the grounds and circumstances of them, we shall (as the case may require), especially if public, certify the truth for clearing the brother so charged or suspected, if misrepresented.

14. We shall be ready accordingly to give an account of our conversations, opinions, or practices, in public or private as the case may require, and we duly desired in case of offensive complaint or charge, and shall submit to the counsels, reproofs, admonitions, and censures of the brethren so associated and assembled, as to all things in the Lord. And also of one another more privately according to the rules of charity and discretion hereafter set down to be observed in censuring.

III. For ministers, therefore, being members of our association, we may proceed in reproof, admonishing, and censuring one another thus:—

1. If the offended brother please and see more convenient, as it may

be in several cases occurring, he may by himself in private debate the business in a brotherly way with the offending brother for satisfaction; which if he receive by confession of the fact and fault it is sufficient.

2. But in case the matter of offence given or taken be such as deserves discussion, before the confession of fact and fault, or either; then the offended brother may, without telling the offender, choose either: 1. To put the case in *thesi* himself, or rather the *præses* for him to the brethren's consideration; so that being made and adjudged by them, he himself may apply it in *hypothesi* to the party offending and say "thou art the man"; yet the brethren need not to know the man concerned in the cases. 2. He may rather acquaint the *præses* only, first in private, as calling him to moderate the matter between them; then if his interposition prevail not, either for the offended brother to accept or the offending to offer reasonable satisfaction.

3. Then the *præses* may put the case and state the question in the general, also likewise concealing the names of both, provided: 1. That both in that disputable case do promise submission to the sense, suffrages, and censures of the brethren, decreed upon the determination of the case, and that as the *præses* shall apply to either party cast in the case complained of. 2. That neither have more privilege of speaking pro or con than the other in that case debated by the brethren whilst *his sub judice pendet*, unless as either shall be called more expressly by the *præses* to speak more plainly to it; otherwise both to be silent. 3. Both to promise to continue in brotherly love and unity in the interim, so that there may no root of bitterness or affliction spring up.

4. Such determination of the case shall only bind the brother thereby aggrieved until the next general meeting, in case he shall think fit to appeal on dissatisfaction.

5. That there if he desire it, he may have the case stated over again in the name of all the brethren by the *præses pro tempore*, or any other, either in *thesi* or *hypothesi*, he promising them to submit and rest satisfied. So far it may proceed privately between them and the *præses* only, without the brethren taking cognizance of the persons, but only of the matter brought before them. But if all or any of these rules be refused by both or by either brother offending or offended, then

6. Lastly, the *præses* is to publish the case, with men and matters to be considered of: accordingly as they shall see cause requiring to apply reproof, and proceed to the censure of the [*illegible*] dissenter, even to exploding of his name out of their number and society as unfit for association.

John Bracegirdle.

James Forbes.

William White.

Ja: Innes.

Sam: May.

William Triese.

Charles Morton.

Jonathan Wills.

Joseph Halsey.

Nathaniel Tingcomb.

Rich. Mungry.

Henry Flamancke.

Steph: Revell.

Benedict Morse.

Samuel Tapper.*

* These signatures are not autographs. The name of Hen: Massey has been erased. — Eds.

At a meeting at Bodmin, January 5, 1658. Agreed, that for absence the mulct shall henceforth be 2s. 6d. unless upon necessity so adjudged by the association; herein the distance of place in bad weather shall be had into consideration.

That those that do absent themselves from the general association shall be accountable to [the] particular unless they be either censured or excused by the general.

It is also agreed that brother Innes do bring in the answer to some points in Mr. Maurice's book which was remitted to his charge, either by the 25th of March, if he be in the country, or otherwise within three months after his return.

At a meeting at Bodmin, February 2, 1658. Being satisfied of the qualifications of Mr. Richard Kilby for the work of the ministry, it is agreed that our next meeting be adjourned to Padstow, that then and there he be ordained, and that Mr. Morton begin with declaration of the occasion and prayer; Mr. Leverton to preach; Mr. Travers to preside in ordination; Mr. John Tincomb to conclude.

Agreed, that in our meetings some question be disputed on, as time will permit, and that the last moderator be still the next respondent. Our next question is to be *An examinatio membrorum sit necessaria ad participationem cœnæ dominicæ*. Aff.

May 4, 1659. Agreed, that the next meeting be on the first Tuesday of July next at eleven of the clock in the forenoon, and continue till the next day. The question to be disputed of is to be the same was agreed on last.*

AT CHARLESTOWN, IN NEW ENGLAND, Oct. 13, 1690.

It is agreed by us whose names are underwritten, that we do associate ourselves for the promoting of the gospel, and our mutual assistance and furtherance in that great work. In order thereunto:—

1. That we meet constantly at the College, in Cambridge; on a Monday, at nine or ten of the clock in the morning, once in six weeks, or oftener if need shall be.

2. That in such meetings one shall be chosen moderator *pro tempore* for the better order and decency of our proceedings, which moderator is to be chosen at the end of every meeting.

3. That the moderator's work be: 1. To end the meeting wherein he is chosen, and to begin the next with prayer. 2. To propose matters to be debated and receive the suffrages of the brethren. 3. To receive, by consent of the brethren, the subscriptions of such as shall join with us; and keep all papers belonging to the association. 4. To give and receive notices and appoint meetings upon emergent occasions.

4. That we shall submit to the counsels, reproofs, and censures of the brethren so associated and assembled in all things in the Lord. (Eph. v. 21.)

* The record of the Cornwall Association ends here. — Eds.

5. That no one of us shall relinquish this association, nor forsake the appointed meetings without giving sufficient reason for the same.

6. That our work in the said meetings shall be: 1. To debate any matter referring to ourselves. 2. To hear and consider any cases which shall be proposed to us from churches or private persons. 3. To answer any letters directed to us from any other associations or persons. 4. To discourse of any question proposed at the former meeting.*

Charles Morton.	Benj. Woodbridge.	Benj. Wadsworth.
James Allen.	Benj ^a Colman.	W ^m Brattle.
I. Mather.	Nath ^l Gookin.	Eben ^r Pemberton.
Michael Wigglesworth.	Cotton Mather.	Jonathan Peirpont.
Joshua Moody.	Sam: Angier.	John Fox.
Sam Wilard.	Henry Gibbs.	Jabez Fox.
John Bailey.	Nehemiah Walter.	James Sherman.
		Tho Bridge.

Charlestown, Oct. 13, 1690. It is agreed that Mr. Mather acquaint the fellows of the College with our meeting, and order what may refer to our accommodations there.

It is agreed that Monday, Oct. 20th, be our first meeting, and that Mr. Morton be Moderator.

Mem. That this Oct. 13th we writ a letter to our brethren at Salem, in answer to one from them, wherein we signified that we intended a meeting at Cambridge, Oct. 20th, and desired that two or three of them would please to be with us there, that we may confer about the matter of their letter.

Cambridge, Oct. 20, 1690. At this meeting we did debate the letter of our brethren from Salem, who sent two of their brethren, Mr. Chevers and Mr. Parris, to us; and the result of a discourse on that question in it,—

Q. What shall be done towards the reformation of the miscarriages for which New England now suffers by the heavy judgments of God? *was:—*

1. That the honored Council or General Court be by addresses of the ministers vehemently pressed unto a strict, exact, and impartial execution of the laws proper at this time to be sharpened against the vices by which our common peace is now exposed, and unto an en-

* The first five rules are almost identical with those adopted at Bodmin, in September, 1655, and are evidently copied from them. The signatures are all autographs, and are those of well-known New England ministers. Judge White says, in his account of the volume (Early Proceedings, vol. ii. p. 449,) that he finds no account of Benjamin Woodbridge. The Harvard College graduate of that name died in England in 1684; but there was a nephew of the same name who may have been the man. He was at Bristol, R. I., in 1680–84, and at Kittery, Me., in 1688, but he was not settled there. He lived in Charlestown when he was engaged to preach in Medford, about 1698 (Brooks's "History of Medford," p. 203). Allen ascribes to him the lines upon the tomb of John Cotton, which Mr. Sibley claims for the first graduate of the College. On this point see Savage's "Geneal. Dict." These rules are printed by Cotton Mather in the "Magnalia," London ed., Book V. p. 58.—EDS.

couragement of all inferior officers in doing their part for such execution.

2. That our honored Council or General Court be by our application stirred up to order and publish a convenient abstract of the ancient laws of this colony against vice, together with a solemn admonition to the country of the resolution of the Government to execute those laws, and the obligation lying on all people to take notice thereof.

3. That the ministers of the several congregations do endeavor with utmost industry and faithfulness personally to visit the several families in their places, and inquire, instruct, advise, warn, and charge, according to the circumstances of the families, taking with them what assistance they judge fitting for them in this needful work.

4. That we do by our letters present unto our brethren of the other associations in the country our desires of their concurrence and assistance in the things above mentioned.

A copy of this was taken by our brethren that were sent from Salem.

It was agreed that Monday, the 1st of December, be our next meeting, at the same place, and that Mr. Allen be Moderator, the meeting to begin at ten o'clock.

At a meeting December 1st, where were but five of us, it was agreed to meet this day six weeks, the 12th of January, at the same place, at ten o'clock, further to discourse about the work of reformation, and the furthering of it.

Cambridge, January 12, 1699. At this meeting it was declared:—

1. That our honored authority have been addressed by several of the ministers of this association to sharpen their execution of the laws against vice, which was well accepted of, and meet officers were appointed and encouraged.

2. That they have been also stirred up to publish a convenient abstract of the wholesome laws against vice, with a solemn admonition to the country of their resolution to execute them, which so far succeeded that they appointed a committee to find out all those laws, that they might be printed by themselves, with a manifestation of their resolution to further their execution, which committee hath met and done something toward it.

3. That some of the ministers have endeavored personally to visit families in their places, and have found good encouragement and desirable success, and do resolve by God's help to go on further therein.

It was at the same time agreed that at our next meeting we will make that a principal matter of our debate, about authorizing persons to preach and to baptize where are no gathered churches. Also that we will again look over Mr. Hale's writing, and consider further what may concern us therein.

Lastly, it was agreed that our next meeting shall be at the same place, on the 23d of February, and that Michael Wigglesworth be Moderator at the said meeting.

Mem. It was also declared at the foresaid meeting (which should

have been added to the second particular foregoing), that the tithing men which have been appointed as officers have been active in their duty to good success, and have been strengthened and encouraged by the commissioners in Boston.

Cambridge, February 23, 1699. The result of our debate upon the fore-mentioned subject was drawn up into three votes, which passed with a full consent, viz.:—

1. Whether meet persons designed for the service of the gospel in places where no churches are yet settled, may not and should not be ordained thereunto. Voted in the affirmative.

2. Whether it be not advisable that persons thus designed be recommended by the churches of which they are members unto the adjacent eldership for their ordination. Voted in the affirmative.

3. Whether it be convenient for persons to be employed in the constant preaching of the gospel without previous examination and a solemn separation for it. Voted in the negative.

It was then agreed that our next meeting should be on April 6 ensuing, and a question to be debated was concluded upon, viz.:—

Q. By what rules our churches ought to proceed in bringing their adult children unto the full enjoyment of ordinances and privileges with them?

Also, that the matters offered to our consideration by our associated brethren of the county of Suffolk be then deliberated upon; and that Samuel Willard be Moderator of said meeting.

Cambridge, April 6, 1691. We met according to agreement, and were all present except Mr. Bailey. The morning was spent in debating the question about bringing adult children of the church to the full enjoyment of ordinances, &c.

In the afternoon there were four or five queries drawn up containing the sum of the matter in debate, which were also discoursed on as the time would allow, but nothing fully issued thereabout, and therefore left to be the first thing to be handled the next time. And two other things also resolved on to be then agitated, viz.:—

1. The letter from our associated brethren. 2. And whether there be just cause for a motion to be made to the General Court about a synod.

Finally, we consented to meet again on the 18th of May next, and Joshua Moodey was chosen Moderator of said meeting.

Cambridge, May 18, 1691. Our assembly not being full, and the General Court near, we rather chose to discourse of the two latter things appointed for matter of debate last time, viz.:—

The letter from our associated brethren, which was read, and every paragraph distinctly discoursed on, and minutes taken of what was our apprehension thereabout, which were committed to Mr. N. Walters to draw up and send to our brethren.

As to the other question, it was fully discussed, and we all concurred that it was not a season at present to address the General Court.

Mr. John Bailey (though then absent by reason of sickness) was

chosen Moderator for the next meeting, which is to be on the 29th of June.

On the 29th June we agreed not to meet because the Commencement was near, but instead thereof the elders that were at the election agreed together to meet at Cambridge the day after the Commencement, and to give notice to the elders which were not at the election of our then intended meeting, which was done, and we met accordingly.

Cambridge, 10th August, 1691. We met according to appointment (only Mr. Wigglesworth and Mr. Bailey were absent), and there were occasional things which took up our time, so that the five fore-mentioned propositions were referred till the next meeting, which is to be on the 21st Sept., and Mr. Jabez Fox is chosen Moderator for that meeting.

Cambridge, 21st September, 1691. We met according to appointment (except Mr. Morton, Mr. Moody, and Mr. Bayly). The time was spent in debating the first of the five questions, which we agreed further to discourse about at the next meeting, which is to be this day six weeks, and Mr. Nathaniel Gookin is chosen Moderator for that meeting.

Cambridge, Nov. 2, 1691. We met, but several of our brethren being absent, we deferred the consideration of our five questions (about admission to communion in our churches) until a further opportunity. But having received from some of the ministers in the county of Essex a question to this purpose, — Whether the public reading of the Scriptures, in order, to our congregations without preaching thereupon, be not an ordinance the omission whereof is culpable among us; — this question was now debated.

The result of our debates was : —

That we find neither precept nor pattern for the reading of the Scriptures in our churches without exposition of it; nor does it seem to be a part of ministerial work.

That in every sermon duly composed a considerable portion of Scripture is read with the advantage of being referred unto its place and use in divinity.

That for those who are gifted that way to go over greater or lesser paragraphs of Scripture, with expository lectures upon them, is a thing much to be desired, but that the gift of some persons may be more profitably employed in another way of handling the Word of God.

That there are some chapters of the Scriptures which are not so proper to be read publicly in our congregations.

That we should be very wary how we introduce into our congregations an exercise which may at all invite private Christians to neglect any of their duties in their private families, whereof that of reading the Scriptures is one.

Mr. Willard was desired to take the trouble of writing unto this purpose to the persons concerned. Our next meeting was agreed for the first Monday in January next, and the book left in the hands of C. Mather.

Cambridge, March 6, 1692. Whereas the most heavy and wasting judgments of heaven upon our distressed land loudly call upon us no longer to delay the taking of some hitherto untaken steps towards the reformation of our provoking evils, and the recovery of practical religion in our hearts and lives;—among other expedients in order thereunto, we cannot but recommend it as very advisable that the several churches having in an instrument proper for that purpose made a catalogue of such things as can indisputably be found amiss among them, do with all seriousness and solemnity pass their votes that they count such things to be very offensive evils, and that renouncing all dependence on their own strength to avoid such evils they humbly ask the help of the divine grace to assist them in watching against the said evils both in themselves and in one another. And that the church members do often reflect upon these their acknowledgments and protestations as perpetual monitors unto them to prevent the miscarriage, wherewith too many professors are too easily overtaken.

Voted, That letters be written unto the elders of the other associations, to represent unto them our desire of their concurrence with us in what they shall judge practicable and profitable as to this matter.

Voted unanimously.

MATHER.*

Cambridge, April 4, 1692. The question to be debated at this meeting, according to agreement, is, — What are the gifts absolutely necessary to ruling elders, and what the works to be attended by such elders in the churches of our Lord, and how are they to be chosen and ordained thereunto.

Cambridge, April 4, 1692. *Resolved*, That in the pursuance of our design to engage our churches in acknowledgments and protestations for the reviving of practical godliness among us, we do proceed with all convenient expedition to take what steps we find most suitable to be taken in our several churches, and endeavor to assist one another with a good correspondence in such a sacred undertaking. And that those churches which have already renewed their covenant be called upon particularly to revive the sense of the obligations thereby laid upon them, with such further explications as may contribute unto the good effects thereof in the hearts and lives of all concerned.

Unanimously voted.

The result of the discourse had upon the office of Ruling Elder.†

We met May 30, 1692, and did only discourse of affairs in England, choosing James Allen Moderator, and appointed to meet that day month, viz., June the 27th.

* This entry and the preceding one are in the handwriting of Cotton Mather, who signs the record. — Eds.

† This result, which was unanimously voted, is printed by Mather in his "Thirty Important Cases," pp. 17, 18; and in the "Magnalia," London ed., Book V. p. 41. The handwriting of the record appears to be Colman's or Woodbridge's. — Eds.

We met again June 27, and spent our time in discourses on the circumstances of the church abroad. The book left in the hands of Mr. I. Mather. The next meeting ordered for the first Monday in August, and that question propounded, — Whether the devils may not sometimes have a permission to represent an innocent person, as tormenting such as are under diabolical molestations?

August 1. We met. There were then present, besides the Moderator, Mr. Morton, Mr. Allen, Mr. Wigglesworth, Mr. Willard, Mr. Gookin, Mr. Walter, Mr. Pierpoynt. All did agree to the affirmative of the question proposed, viz., — that the devils may sometimes have a permission to represent an innocent person, as tormenting such as are under diabolical molestations. But that such things are rare and extraordinary, especially when such matters come before civil judicature.

It was agreed to meet again on the first Monday in September, Mr. Willard chosen Moderator. The question next to be discoursed on, — What [can be ?] done that so the College may become better and greater?*

Sept. 5. We met. Present, besides the Moderator, Mr. Mather, Mr. Morton, Mr. Allen, Mr. Bayly, Mr. C. Mather, Mr. Walter, Mr. Pierepoint. The question was debated upon, and left to further discourse.

It was also propounded as a question for the next meeting, — Whether the pastor of a neighboring church may not upon the request of a destitute church administer the sacraments unto them? The next meeting is agreed to be on the first Monday in October. Mr. C. Mather is chosen Moderator.

Oct. 3, 1692. We met at Cambridge. There were present Messrs. Morton, Wigglesworth, Allen, Willard, Baily, Fox, Walter. There was read over a manuscript of cases of conscience relating to witchcraft, composed by the President of the College, the epistle commendatory whereunto was then signed by the persons mentioned.† The book was left in the hands of Mr. Wigglesworth. Our next meeting to be the first Monday of November.

Nov. 7, 1692. Present, Mr. Wigglesworth, Moderator, Mr. Mather, Mr. Morton, Mr. Allen, Mr. Willard, Mr. Baily, Mr. Pierpont, Mr. Fox.

[Signed] C. MATHER.

Unanimously voted.‡

Mr. Bayly is chosen Moderator for our next meeting, which is to be

* The record of the meeting on August 1 is in the handwriting of Increase Mather. — Eds.

† This was "Cases of Conscience concerning Evil Spirits Personating Men," &c., by Increase Mather; No. 52 of Mr. Sibley's list of Mather's publications; "Harvard Graduates," vol. i. p. 451. — Eds.

‡ A long vote about a pastor of a neighboring church administering the sacraments to a destitute church follows. It is No. V. of Mather's "Thirty Important Cases," and is printed in the "Magnalia," Book V. p. 40. The record of this meeting is in Cotton Mather's handwriting. — Eds.

the first Monday in March next ensuing. The question then to be discussed, — What is the power of synods with respect unto particular churches?

Agreed that *

Mr. Walter chosen Moderator for the next meeting, and the question to be discoursed on at our next meeting on the first Monday in April is, — Whether no persons may be admitted to baptism but such as are members of a particular church?

April 3, 1693. Present, Mr. Increase Mather, Mr. Morton, Mr. Allin, Mr. Wigglesworth, Mr. Willard, Mr. Bayley, Mr. Fox, Mr. Walter, Mr. Pierpont.

It was unanimously agreed that such as do profess the true Christian religion, and do not by any fundamental error in doctrine, or by a scandalous conversation contradict that profession, they and their children do belong unto the visible church, and have right to baptism whether they be joined in fellowship with a particular instituted church or not.

Mr. Fox was chosen Moderator for the next meeting, which is to be on the first Monday in May next. The question then to be discoursed, — Whether it be lawful for a man to marry his wife's sister?

May 8, 1693. Present, Mr. Increase Mather, Mr. Morton, Mr. Allin, Mr. Moody, Mr. Willard, Mr. Bayley, Mr. Fox, Mr. Cotton Mather, Mr. Walter.

Q. Whether it be lawful for a man to marry his wife's sister?†

The next meeting is to be the second Monday in June. J. Pierpont, Moderator. The question to be debated is, — Whether and how far the discipline of our Lord in our churches is to be extended unto the children therein baptized?

June 12, 1693. Present, Mr. Increase Mather, Mr. Morton, Mr. Allin, Mr. Willard, Mr. Fox, Mr. Cotton Mather, Mr. J. Peirpont.‡

The next meeting is to be the second Monday in July. The President was chosen Moderator. The questions to be discoursed on are: —

1. Whether a church history of New England would not be a thing necessary and profitable to be at this time endeavored? And what advice should be given for the most advantageous management of such an undertaking?

2. How far ministers of the gospel are obliged to visit the sick in times of epidemical and contagious distempers?

* The votes about the powers of synods are in the "Magnalia," Book V. p. 45, and also in the "Thirty Important Cases," pp. 20, 21. In the record, which is in Cotton Mather's handwriting, after the question appears the signature of "N. Walter, Moderator," and the votes that follow are apparently in his handwriting. — Eds.

† It was not judged lawful. See "Thirty Important Cases," pp. 22-24, and "Magnalia," Book V. p. 47. — Eds.

‡ The record gives next the result of the discussion of the question of extending discipline of the churches to children. It is printed in the "Thirty Important Cases," pp. 24, 25, and in the "Magnalia," Book V. p. 48. — Eds.

July 10, 1693. The association met at Cambridge. Present, the President, Moderator, Mr. Charles Morton, Mr. James Allen, Mr. Samuel Willard, Mr. John Bayley, Mr. Cotton Mather, Mr. Neh. Walter, Mr. Jonathan Peirpont.

The proposal for encouraging a church history of New England was heard, considered, and encouraged, and all necessary assistance for the exact forming of it offered and engaged, and a monthly account of the progress in that work expected.

The question referring to the ministers of the gospel, their obligation to visit the sick in times of epidemical and contagious distempers, resolved by the seven following conclusions.*

The next meeting is appointed to be held on the second Tuesday in August. Mr. Charles Morton is chosen Moderator. Question, — In what cases a minister may leave his people? Question reserved, — What singular expedient should we further meditate and prosecute for promoting the great design of reformation among us?

Cambridge, August 9, 1693. Present, Mr. Morton, Moderator, Messrs. Increase Mather, James Allen, Samuel Willard, Jabez Fox, James Sherman, Cotton Mather, Jonathan Pierpont. The question, in what cases a minister may leave his people, thus answered.†

The next meeting to be on Sept. 4, Mr. Allen, Moderator. The reserved question to be then considered.

Cambridge, Sept. 4, 1693. Present, Mr. Allen, Moderator, Messrs. Mather, Morton, Wigglesworth, Willard, Sherman, Mather, Walter, Pierpont. The question, what singular expedient should we further meditate and prosecute for promoting of the great design of reformation among us, thus answered.‡

The next meeting to be on the first Monday in October, — Mr. Willard, Moderator. Agreed that we will then consider on Mr. Morton's proposals to make the College better and greater.§

Cambridge, Oct. 2, 1693. Mr. Willard, Moderator. We considered several proposals for the welfare of the College, and put some of them into a way towards execution, particularly one for enlarging the College buildings.

Moreover, we now unanimously voted and signed the following address to his Excellency the Governor and Council: —

"Inasmuch as the peace by the good hand of God lately restored in the eastern parts of this Province affords a return of the opportunity to gospelize the Indians in those parts, the former neglects whereof, 'tis to be feared, have been chastised in the sore disasters which the late war with the savages have brought upon us, —

* These conclusions are printed in the "Magnalia," Book V. p. 46. They form Case IX. of the "Thirty Important Cases." — EDS.

† For the answer to this question see "Thirty Important Cases," pp. 27-30, and "Magnalia," Book V. p. 47. — EDS.

‡ Several expedients are suggested in the answer. See "Thirty Important Cases," No. XI.; "Magnalia," Book V. p. 100. — EDS.

§ Mr. Morton's removal to New England was connected with an expectation of the presidency of the College, and he was elected vice-president. See Quincy's "History of Harvard University," vol. i. pp. 70, 71. — EDS.

"We do now humbly solicit your Excellency and Council by all fit methods to encourage a design of propagating the Christian faith among those miserable people. That so we may answer our profession in the first settlement of this country as well as the direction of our present charter; and that the French essays to proselyte the heathen unto popish idolatry may not exceed our endeavors to engage them unto the evangelical worship of our Lord Jesus Christ, and that we may the more comfortably hope for the blessing of God on our trade in those parts when we seek first the interests of his kingdom there."

The next meeting to be endeavored on the first Monday of November next, and the case then to be considered, — By what methods may we invigorate the design of recording illustrious and memorable events of Providence throughout this country? The book left with C. Mather.

Cambridge, Nov. 6, 1693. We met, and having seriously considered the methods of invigorating the design to record illustrious and memorable events of Providence throughout this country, it was agreed that there should be drawn up convenient proposals for the forwarding of this design; and that these proposals being printed, further care should be taken to disperse them into the hands of all the ministers throughout the land.

There was also a question reserved, — In what cases is a divorce of the married justly to be pursued and obtained?

It was proposed that our next meeting should be on the first Monday of March, 1694, the President to be Moderator.

1694, March 4. Present, the President, Mr. Morton, Mr. Allen, Mr. Willard, C. Mather, Mr. Sherman, Mr. Walter, Mr. Pierpont. After the debating and concluding of several matters relating to the College, the proposals of recording illustrious providences were considered, and signed by the President and Fellows, to be in their names published unto all the ministers of the country.*

April 2. We met at Cambridge, and having adjusted the method of sending abroad the proposals about recording illustrious providences, we considered that question, — In what cases is a divorce of the married justly to be pursued and obtained? and it was thus answered.†

May 7, 1694. Q. Whether a pastor of a church may not by himself suspend from the Lord's table a brother accused or suspected of scandal until the matter may or should be regularly examined?

Q. Whether the elders of the church have not a negative on the votes of the fraternity?

* These proposals are printed by Cotton Mather, "Thirty Important Cases," pp. 71-73, and again in the "Magnalia," the sixth book of which was compiled in answer to them. In both places the date is given as March 5, which is correct, as the 4th was Sunday. In the preface to Increase Mather's "Essay for the Recording of Illustrious Providences," published in 1684, similar proposals for such a work are given. — Eds.

† The opinion of the Association concerning divorce is printed in "Thirty Important Cases," pp. 32-34; "Magnalia," Book V. p. 48. — Eds.

Propositions concerning the power of elders in the government of the church.*

The next meeting to be the second Monday in June, 1694. Question, — Whether in the ordination of ministers the imposition of hands be not a rite still to be retained?

Cambridge, June 11, 1694. This day, adjourning the consideration of the question formerly propounded, we considered the difficulties in the church of Watertown, about the ordination of a pastor among them, which were now laid before us. Our advice about those difficulties we drew up and signed, and then the President and Fellows of the College applied themselves to the affairs of that society.

Our next meeting intended for the second Monday of July, — Mr. Willard to be Moderator.

Cambridge, July 9, 1694. We met, and the time being spent in a further discourse with divers gentlemen of the church of Watertown, about the prosecution of the advice formerly given them, together with other matters of weight which occasionally fell under our consideration, the question formerly propounded was yet left to consideration at the next meeting, which is to be on the first Monday of the next month, — Jabez Fox to be Moderator.

Cambridge, Aug. 6, 1694. We then met, according to agreement, and there were present, besides the Moderator, Mr. Increase Mather, Mr. Morton, Mr. Allen, Mr. Wigglesworth, Mr. Willard, Mr. Cotton Mather, Mr. Sherman, Mr. Walter, Mr. Pierpont, Samuel Angier; and the question, whether in the ordination of ministers the imposition of hands be not a rite still to be retained, reserved to this meeting, was answered in the following propositions, to which all agreed. Propositions concerning ordination.†

The next meeting to be on the first Monday in September. The question then to be discoursed on, — Whether angelical visits by visible appearance to the people of God in these days are wholly ceased; or, if not ceased, what are the marks whereby we may distinguish them from diabolical? The book left with S. Angier.

Whether the election of a pastor to a destitute church do not belong to the brethren of that church whereof he is to be the pastor? This the next question to be debated. The book left with Ja: Sherman.

1^d. 8^m, 1694, Cambridge. Propositions touching the power of choosing a pastor, unanimously voted.‡

The first Monday of November next appointed for our next meeting. The book left with C. Mather. The question, — Whether there are any cases wherein a minister of the gospel may lay down his ministry?

* These propositions are printed in the "Thirty Important Cases," pp. 34-37, and in the "Magnalia," Book V. p. 45. — Eds.

† The propositions concerning ordination are Case XIV. of the "Thirty Important Cases," and are also in the "Magnalia," Book V. p. 49. — Eds.

‡ These propositions are in "Thirty Important Cases," pp. 40, 41; "Magnalia" Book V. p. 49. — Eds.

Nov. 5, 1694.*

Cambridge, April 8, 1695. The question, — Whether the pastor of a church, upon a common fame of a scandal committed by any in his church, be not bound in duty to inquire into that scandal, although there should not be brought any formal complaint unto him of it. The question, with unanimous agreement, answered in the affirmative; and that for these reasons.†

The first Monday of May next appointed for our next meeting. The book left with J. Pierpont. The question, — How far the confessions of a guilty and a troubled conscience are to be kept secret by the minister or Christian to whom those confessions have been made?

May 6, Cambridge. Our time was mostly spent in considering the cases of Salem village and of Watertown, laid before us by some of the inhabitants.‡

The book was left with the President of the College. Our next meeting deferred until July 8.

July 8, Cambridge. The question before appointed to be discoursed on the first Monday in May was deferred to this time.§

Our next meeting is to be on the first Monday in August. The Moderator then, Ch. Morton. The question then is, — What is the duty owing from the church unto persons who upon private prejudices withdraw from the communion of the church?

Aug. 5, 1695. The question, — What is the duty owing from the church to persons who upon private prejudices withdraw from the communion of it? — the result whereof was. ||

This with the book was left with James Allen, as next Moderator. The meeting to be on the 2d of September; the question, — What loan of money upon usury may be practised?

The question was deferred to the next meeting, and the meeting to be on the seventh day of October. The book committed to Mr. Willard, who is to be Moderator.¶

6^d. 2^m. [1696]. The President being Moderator, the entangled affairs of Watertown were considered, and some other matters. The book left with Mr. Morton, and the question of usury still referred.

* The result of the debate on the question about laying down the ministry follows immediately. It is Case XVI. of the "Thirty Important Cases," and is printed in the "Magnalia," Book V. p. 50. There is next a leaf left blank in the record. — Eds.

† The reasons are Case XVII. of the "Thirty Important Cases," and are printed also in the "Magnalia," Book V. p. 50. — Eds.

‡ See Bond's Watertown, pp. 1051-1054. — Eds.

§ Then follows the result of the debate on keeping secret the confessions of a guilty and troubled conscience, for which see "Thirty Important Cases," pp. 45-47, and "Magnalia," Book V. p. 50. — Eds.

|| For this result see "Thirty Important Cases," pp. 47, 48; "Magnalia," Book V. p. 51. — Eds.

¶ There is a blank leaf before the next entry in the book. — Eds.

Question, — What loan of money upon usury may be practised? *
May 4, 1696, Cambridge.

The next meeting to be on the second Monday in June; Mr. Allen, Moderator. Question, — Whether it be in the power of men to state days for religious worship?

At a meeting August 3, the time was spent in debating special cases. The next meeting was determined to be on the first Monday in September, the former question continued, and Mr. Wigglesworth was chosen Moderator.

At a meeting on the first Monday in September, 1696, the question was debated, but (the Moderator being absent) the debate concerning the same was not finished. Mr. Wigglesworth was continued Moderator; the next meeting was designed to be on the first Monday in October.

At a meeting on the first Monday in October, the Moderator then present, what here follows (being before drawn up) was read and voted as an answer to the foregoing question.†

The next meeting to be on the first Monday in November, Mr. Fox chosen Moderator. The question then to be debated is:—

Q. Whether it be lawful to eat blood and things strangled? The question taken from Acts xv. 29.

Nov. 2. Other matters of churches distressed in our neighborhood engrossing the most of our time, our question, *de esu sanguinis et suffocati*, was deferred until the first Monday of March, in the year 1697, if the Lord permit us to live unto it.

Being met on the first Monday in March, the preceding question was answered as followeth.‡

The next meeting to be on the first Monday in April; Mr. Morton, Moderator. The question to be debated was, — Whether significant ceremonies in the worship of God not instituted by him are lawful to be used?

Being met April 3, the time was spent in debating about the affairs of Cambridge§ and Watertown. The question referred to the first Monday in May; Mr. Allen, Moderator.

May 1, '97. Mr. Willard chosen to be Moderator the next meeting, and the question continued.

Question, — Whether significant ceremonies in the worship of God not instituted by him are lawful to be used?

* For the opinion on the question of usury see "Thirty Important Cases," pp. 49-52; "Magnalia," Book V. p. 51. — Eds.

† The answer was in the negative. See "Thirty Important Cases," No. XXI.; "Magnalia," Book V. p. 52. — Eds.

‡ Answered in the affirmative. See "Thirty Important Cases," No. XXII.; "Magnalia," Book V. p. 52. — Eds.

§ After the death of Mr. Gookin in 1692, the church in Cambridge was without a settled minister until the ordination of Mr. Brattle, Nov. 25, 1696. That gentleman adopted a novel practice of not requiring public relations of experience from new members, which was not agreeable to some of the church. Probably this was the subject of discussion at this meeting. See Paige's "History of Cambridge," p. 284. — Eds.

June 13. Being met, the time was spent about the College concerns. The question continued till July 13, Mr. Fox to be Moderator.

On the reserved question there were agreed the following propositions.*

August 2, 1697, Cambridge. The question was considered, — Whether any self-killing be lawful, and answered in the ensuing propositions.†

The question reserved for the next meeting was, — Whether the games of cards or dice be lawful to be used among the professors of the Christian religion?

Cambridge, Sept., 1697. The sum of the answer to the reserved question was.‡

Nov. 1, 1697, Cambridge. Question, — What respect is due to places of public worship?§

Cambridge, May 2, 1698. Question, — Whether to drink healths be a thing fit to be practised by the professors of the Christian religion? Answered in the following propositions.||

Cambridge, August 1, 1698. Question, — Whether instrumental music may lawfully be introduced into the worship of God in the churches of the New Testament? Considered and answered in the following conclusions.¶

Cambridge, Nov. 7, 1698. Question, — Whether baptism is to be administered by any but the ordained ministers of our Lord Jesus Christ? The substance of the answer was as follows.**

Nov. 6, 1699. Propositions concerning the marriage of cousin-Germans.††

A question reserved for our first meeting in 1700, — Whether or how far the discipline of our churches upon offences in them is to depend upon the conviction of those offences in the courts of civil judicature? ‡‡

* This is in a different hand from the preceding entry, and is the record of the July meeting. The propositions are printed in the "Thirty Important Cases," pp. 57-59, and in the "Magnalia," Book V. p. 53. — EDS.

† See "Thirty Important Cases," pp. 60-62. — EDS.

‡ The opinion of the Association in reference to cards and dice is printed in "Thirty Important Cases," pp. 62-64, and in the "Magnalia," Book V. p. 54. — EDS.

§ The answer to this question is printed in the "Thirty Important Cases," pp. 64-66; "Magnalia," Book V. p. 54. — EDS.

|| Three pages are left blank between this and the preceding entry. The propositions about drinking healths are Case II. of the "Thirty Important Cases," and are found also in the "Magnalia," Book V. p. 55. — EDS.

¶ See "Thirty Important Cases," pp. 15-17; "Magnalia," Book V. p. 55. Again a page left blank in the record. — EDS.

** See "Thirty Important Cases," pp. 66-68; "Magnalia," Book V. p. 56. Two pages are left blank in the record. — EDS.

†† See "Magnalia," Book V. p. 56. It will be noticed that a year has passed since the last meeting. There are two pages left blank in the record. — EDS.

‡‡ See "Magnalia," Book V. p. 57. The question has been stated in a different form, and erased: "How far the discipline of a church may proceed upon cases that yet lie undetermined before the civil authority?" — EDS.

Cambridge, April 1, 1700. Q. Whether to use the words of the Lord's prayer as a stinted form of prayer in the public worship of God be a practice to be countenanced?

1. Though it may be lawful to pray in the words of the Lord's prayer, yet for men to use these words as a stinted form, and therefore to count that their other prayers are made more acceptable to heaven by concluding with these words, will not easily be cleared from the charge of superstition.

2. When our Saviour gave his platform of prayer to his disciples, it is the judgment of the most able divines, both ancient and modern, that he did not prescribe the words in which, but the things for which we are to pray. The variation of the form in Matthew from the form in Luke does much confirm this judgment; and that clause, "When ye pray, say thus," intimating that whenever we pray it must be *thus*, makes it still plainer to us.

3. After our Lord had given his platform of prayer we find many a prayer occurring in the Scriptures, both of his own and of his Apostles. But we nowhere find the least example of conforming to or concluding with the very words of the Lord's prayer. 'Tis true there was an early use of this form in the primitive times, but there were other confessed abuses as early as this.

Now being left thus destitute both of precept and pattern, men had need beware lest they incur that rebuke from God, Jer. vii. 31, "they do what I commanded them not."

4. Some time after our Lord's giving his platform of prayer he says, John. xvi. 24, "hitherto ye have asked nothing in my name." This broadly signifies that our Lord having finished the work of redemption, we should address our supplications to God with a more explicit mention of his mediation than had hitherto been taught unto us.

5. To pretend that in every prayer we should present all our desires unto God, and therefore the Lord's prayer must sum them up, is as vain as to say that in every sermon all our duties must be enumerated, and therefore the decalogue, which is the sum thereof, must be recited in every sermon that is preached.

6. To imagine any latent efficacy in the words and syllables of the Lord's prayer, as if they made our prayers better for the manner of them (which is to be done rather by the exercise of suitable graces in our own hearts), or as if they procured a better success to our prayers in the court of heaven (which is to be done only by the advocacy of our Lord Jesus Christ), 'tis too near what some have called a *syllabical idolatry*.

7. Our whole prayer, when duly made, is at all times no other than the Lord's prayer explained and applied with proper expressions of our own. To what purpose then is the repetition? There seems room for the great Owen's question "whether the repetition of those words, after men have been praying for the things contained in them, as the manner of some is, be not so remote from any pretence or color of warrant in the Scriptures that it is in plain terms ridiculous."

Cambridge, 5^d. 6^m. 1700. Whether to answer the desires of persons to enjoy the sacraments in the approach of death, when they cannot be enjoyed with the usual circumstances of public administration, be a thing to be countenanced?

1. There are many considerations that call for the baptism of the Lord ordinarily to be administered with public circumstances, or in the face of some Christian congregation; albeit the different condition of a church already planted, and a church to be planted is in this matter to have allowances made unto it.

Since the sacraments are not only symbols of grace exhibited unto us, but also *protestationes fidei nostræ coram mundo*, therefore baptism should have an open and public celebration, and the sacred ordinance of baptism cannot so well be preserved from abuse and contempt if it be left unto private administrations. We concur to Calvin, "*cum istud sacramentum complectatur sacram et solennem introductionem in ecclesiam Dei, sitque testimonium cælestis nostri municipatus in quem ascribuntur illi quos Deus adoptat sibi, fas non esse administrare baptismum nisi in coetu fidelium; non quidem ut templum requiratur, sed ut ubi vis numerus aliquis fidelium conveniat qui ecclesiæ corpus efficiat.*"

2. When the supper of the Lord is to be administered the Scripture intimates that there must be a *synaxis* for it; nor is there in the Scripture the least intimation of its being an ordinance calculated for any other than a church society.

Many of the reformed churches have therefore laid aside the private administrations of the holy supper. And we also cannot but approve that admonition of Alting, "*monendi sunt sani ut frequenter usurpent sacram cœnam: ægri ut fidei memoria recolant communionem antegressam ut item spirituali communione contenti sint; juxta illud Augustini, 'crede et manducasti.'*"

3. Where churches for good reasons have an order and custom established among them for the sacraments to be nowhere administered but in the assemblies of the faithful, 'tis not fit that any particular person break that wholesome order.

Especially since the demand of the sick for private administrations does for the most part not only lay more stress upon the ceremony than ought to be laid, but is also founded in some superstitious conceits concerning it which ought by no means to be countenanced.

Cambridge, 2^d. 7^m. 1700. What should be the conduct of pastors in case the major part of the brethren in the church vote for a colleague unto him, which in prudence and conscience he cannot approve to be joined with him?

1. Although 'tis the liberty, and sometimes the duty of a church to have more ministers than one in their eldership, and the church has the liberty to choose its own ministers, nevertheless this liberty may be abused in their election of an unqualified person, and therefore great advice is to be taken by them in the use of it.

2. As the government of the elders is not for to undermine the liberty of the brethren in the church, so the liberty of the brethren

must not evacuate the government of the elders; nor is the pastor merely to moderate, and blindly to prosecute all the votes of the church, but he may check the irregularities thereof until advice fairly called in shall determine them.

3. A pastor that has a disagreeable colleague imposed by his church upon him should give all possible demonstration that his aversion to such a colleague proceeds not from any humor, but from a noble principle of respect unto the honor of the Lord Jesus Christ, and the welfare of his people, with an evident sense of damage likely to rise unto the evangelical interests if he should consent unto it.

4. Every Christian has a judgment of discretion asserted by all sound Protestants, according to which if he sees a church resolved upon bringing in a teacher notoriously unfit for the place in respect of ignorance, error, or scandal, or a declared purpose to subvert the order of the Gospel, he may withdraw from the communion of such a flock unto one more desirable. And a pastor does not by his office lose the judgment of discretion which belongs to every Christian, but is indeed under greater obligations to use it, because of his relation to the flock, which renders him accountable for the mischiefs which it may by any cowardice and connivance and silence of his be betrayed into.

5. A pastor having withstood the rash proceedings of his church, and given faithful warnings unto them, if after all they will still proceed unto what he sees will be hurtful to them, and grievous to himself, he is to lay the matter before a council of neighbor churches, who have indeed some claim to decide a case which will be of common concernment unto them all. In this way there will be safety.

6. If the decision of the council be such that the pastor hath an invincible difficulty still remaining upon his conscience to hinder his consent unto it, there seems no remedy left but his own resignation. But then he must resign with such a regard unto truth and peace in managing the circumstance of his action, as may administer satisfaction to him when he may reflect upon it in a dying hour.

Cambridge, 7^d. 2^m. 1701. Question, — Whether a man that knows himself to be unregenerate may in his unregeneracy come to the table of the Lord. We maintain the negative.

1. The sacrament of the Lord's supper is a seal of the new covenant. It is a preposterous and pernicious abuse for a man to receive the seal of the new covenant, while he knows himself to reject the covenant itself. But as long as a man is unregenerate he does reject the covenant of God and of life.

2. Self-examination is a necessary preparation for coming to the Lord's supper. They that upon self-examination do know that they cannot come worthily should not come till they may hope that they can. An unregenerate man cannot but eat and drink unworthily, for he that receives the bread and the wine in the eucharist, but receives not the Christ therein exhibited, is no worthy receiver. Now no such man is a receiver of Christ.

3. The Lord's supper is to be administered unto none but the members of particular churches. Now particular churches are to be,

like those Apostolical ones whom all the Epistles directed unto them intimate still to be of such as did not know themselves to be unregenerate. The members of Evangelical churches are to be such as it should be meet to be thought of them all that God has begun a good work in them, not such as know themselves yet wholly destitute of such a good work upon them.

4. A man that knows he has not repented of a particular scandal for which he may have been debarred from it may not come to the Lord's supper. He that knows himself unregenerate knows that he has not sincerely repented of any thing, and may not come to an ordinance which is for none but penitents.

5. A true child of God lately fallen into some greater and grosser iniquity should conscientiously abstain from the Lord's supper until there has been a fresh application of the blood of the son of God unto his conscience. He that knows himself unregenerate knows that he has the vast guilt of his original sin with all his other iniquity lying upon him, and that he has never been cleansed by the blood of the only sacrifice.

6. If a man know himself to be under the ceremonial impurities which debarred a man from the passover, would it not have been a presumptuous thing for such an one to have pressed upon the passover because none else knew his impurities. That which debars from the Lord's supper is ignorance or want of grace, habitual or exercised. Neither that nor any immorality whatsoever debars from a converting ordinance.

7. There is all the reason imaginable for us to concur with the generality of the sounder Protestants in this: that the Lord's supper is not appointed for the ordinary means of working the first grace in unregenerate men, but for the confirming and strengthening of grace in the regenerate. Indeed, it is proof enough in that we find it said faith comes by hearing, but nowhere said it comes by the sacrament.

8. It is a weak objection, that then so far as a man scruples his own regeneration, so far he must scruple the lawfulness of his coming to the Lord's supper; and he cannot eat in faith, but must sin in eating. The command of the Lord Jesus Christ unto his disciples is to come. Our faith cannot question this command. We may and should come, though we have many doubts and fears upon us about ourselves; for while we have a probable hope of our own regeneration, we do not know of any thing that should hinder us. Wide is the difference between a man's knowing himself unregenerate, and not infallibly knowing himself to be regenerate, and yet having a probable hope of it.

9. Finally, we assent unto the doctrine of Mr. Baxter in this point thus delivered:—

“The sin of an hypocrite and an ungodly person, if he do receive, lies in lying and hypocrisy; in that he professeth to repent unfeignedly of his sin, and to be resolved for an holy life, and to believe in Christ, and to accept him on his covenant terms, and to give himself to God as his father, his Saviour, and his sanctifier, and to forsake the flesh,

the world, and the devil, when indeed he never did any of this, but secretly abhorreth it at his heart, and will not be persuaded to it; and so all this profession, and his very covenanting itself, and his receiving as it is a professing, covenanting sign, is nothing but a very lie. And what it is to lie unto the Holy Ghost, the case of Ananias and Sapphira telleth us." "Monthly Preparations for the Communion," p. 25.

9^d. 4^m. 1701. Question, — Whether the imposition of hands be requisite in the ordination of other church officers besides the pastors?

At a meeting of the ministers, being present, Sept. 6, 1703, Messrs. Willard, Woodbridge, Sherman, Angier, Brattle, Gibbs, Peirpont, Wadsworth; the Rev. Mr. Samuel Willard chosen Moderator for the ensuing year. Question, — What is a church to do to their members where they so contend with as to separate and live apart from their conjugal relations.*

CAMBRIDGE, Nov. 6, 1704.

DEAR BRETHREN, — The ministers who sometimes meet at Cambridge have thought it proper to entertain you with certain proposals, agreed a while ago by a much greater convention of ministers at Boston. The copy of the proposals here enclosed will sufficiently give you to understand the intentions of them. And we have all possible reason to believe your good affections for such intentions.

'Tis well known that the pastors who have taken the pains personally to visit their flocks, and suitably, prudently, faithfully address all persons in them upon the great concerns of their everlasting happiness, have had an unknown success attending their holy labors. Chrysostom and Austin set an encouraging example for such labors to after ages. All the public sermons in the days of Calvin did not more good at Geneva than the private visits which the several ministers of the city, by joint consent, made unto the several families under their charge. Both Englands have seen great instances of diligence and advantage in the discharge of the evangelical ministry.

But that the pastors of our churches may more comfortably enjoy the assistance of one another, which doubtless they all find more than a little needful for them under the difficulty which in their ministry they often meet withal, you are very sensible how useful their well-formed associations may be unto them. The most early times of New England propounded and practised them. Our churches did betimes feel the benefit of them; and it is to be hoped that where such associations have been already formed, they will be lively maintained and preserved, and usefully carried on; and that where they are not yet formed, the Lord will stir up his servants to consider what to do that they may not incur the inconveniencies of him that is alone.

But there is one thing more which has been greatly desired, and never yet so fully attained. It is that the several associations of ministers may uphold some communion and correspondence with one another, and

* There is a blank of five pages between this and the preceding entry. The record ends here on the 179th page. The remainder of the volume is blank, except that on page 200 there is some scribbling of the names of Daniel and Margaret Rogers (see above, p. 254); and that the two circular letters which we print next occur near the end of the book. There are also a few unimportant memoranda of attendance at meetings of the Association and proposed votes. — Eds.

that they would freely communicate unto each other by letters whatever they may apprehend a watchful regard unto the great interests of religion among us may call to be considered.

It is with a special respect unto that design that the ministers of the association sometimes meeting at Cambridge do now make this essay; and having laid these things before you, do heartily recommend you and all your studies to serve him unto the blessing of the Lord.

They do it by the hand of, Sirs,

Yours,

SAMUEL WILLARD, *Moderator*.

To the Reverend —

To be communicated.

Boston, 1 June, 1704.

To serve the great intentions of religion, which is lamentably decaying in the country, it is proposed.

1. That the pastors of the churches do personally discourse with the young people in their flocks, and with all possible prudence and goodness endeavor to win their consent to the covenant of grace in all the glorious articles of it.

2. That unto this purpose the pastors do take up the laborious but engaging practice of making their personal visits unto all the families that belong unto their congregations.

3. That the pastors, in this way of proceeding, bring on their people, as far as they can, publicly and solemnly to recognize the covenant of God, and come unto such a degree of the church state as they shall be made willing to take their station in; but not leave off until they shall be qualified for and persuaded to communion with the church in all special ordinances.

4. That for such as have submitted to the government of Christ in any of his churches, no pastors of any other churches any way go to shelter them under their wing from the discipline of those from whom they have not fairly been recommended.

5. That they who have not actually recognized their subjection to the discipline of Christ in his church, yet should either upon their obstinate refusal of such a subjection, or their falling into other scandals, be faithfully treated with proper admonitions; about the method and manner of managing which admonitions the pastors with their several churches will be left unto the exercise of their own discretion.

6. It is desired and intended, if the Lord please, that at the general convention of the ministers there may be given in by each of the pastors present an account of their progress and success in that holy undertaking which has been proposed; that so the Lord may have the glory of his grace, and the condition of religion in the country may be the better known and served among us.

7. As a subserviency to the good and great intentions, it is proposed that the associations of the ministers in the several parts of the country may be strengthened, and that the several associations may by letters hold more free communications with one another.

Voted and unanimously consented unto.